

UNIVERSITY OF TORONTO

graduate



Sketched at right and at the right above is the building that should be ready for the School of Library Science late this year. (See page 61.)

Sometime in 1972 is the target for completing the triangular Humanities and Social Sciences Research Library and the smaller library for rare books.



Toward Community

in



*Report of The Commission on the
Government of the University of Toronto*


University Government

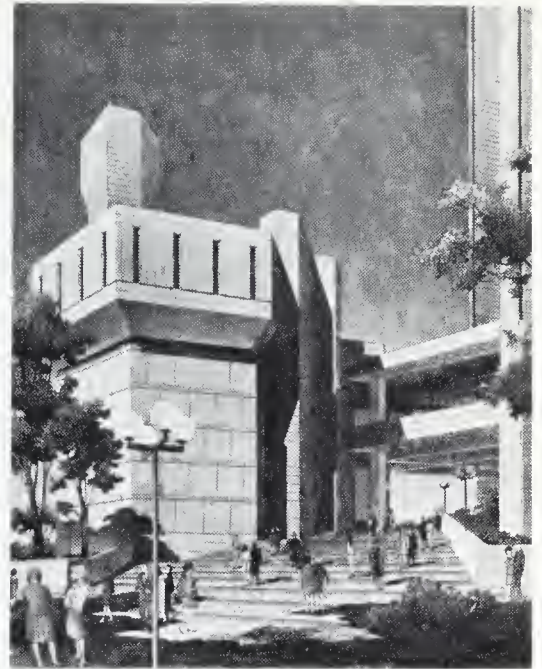
As students and faculty at the University of Toronto call for a greater role in policy-making, this report introduces responsible, concrete proposals for change into the debate. At the heart of the report is the belief that students and faculty must be involved at every level of decision-making, in general on a basis of parity. Its recommendations are the basis for a continuing and lively debate at the University of Toronto. \$4.95

University of Toronto Press

graduate

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This is the third time in recent years that we have been privileged to publish an article by Dean Sirluck. We regret there have not been more. In July he goes to University of Manitoba where he will be President.	
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In this sketch of the south entrance planned for the Humanities and Social Sciences Research Library, the Rare Books Library is seen on the left. Stone & Webster Canada Limited are project managers for whole complex. Architects: Mathers and Haldenby. The design consultants are Warner Burns Toan Lunde. Contractor Consortium: Cape/Ryco.

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Requests for rate cards and other information about advertising should be addressed to the advertising representative, Department of Information, Simcoe Hall, University of Toronto, Toronto 181. (Telephone 928-2105).



This photograph of some tired but still ebullient hockey players was taken just after Varsity Blues beat out University of Waterloo for the OQAA championship and the Queen's Cup in February. (Dr. K. D. Fryer, Waterloo's representative to the OQAA, is seen presenting the trophy to Brian St. John on the facing page.)

Front row from left: Paul Laurent, Law III; Terry Peterman, Law II; Terry Parsons, Engineering III; Brian St. John, Victoria College III, *Captain*; Bryan Tompson, Postgrad Dentistry.

Second row from left: Mike Boland, St. Michael's College II; John Wright, Physical & Health Education II; Bob McGuinn, SGS (Master of Business Administration); Nick Holmes, Scarborough College I; Bob Hamilton, College of Education; Bill L'Heureux, Law II; Dave McDowall, Physical & Health Education II; Grant Cole, Erindale College I, *Goal*; Len Burman, St. Michael's College III; David Field, SGS (Master of Science, Physiology); Bill Buba, St. Michael's College I.



Varsity Blues are winners on and off the ice

JIM CRERAR

ONE LOOK at the record and you might suspect they've turned University of Toronto into a hockey factory. How else could Varsity Blues have finished first in the Ontario-Quebec Athletic Association 13 of the last 16 seasons, placing second in the other three, taking the playoff championship 12 times?

How else could they have made it to the Canadian Intercollegiate Athletic Union finals five years in a row, winning four times including this year?

Jim Crerar is a member of the Toronto Star sports staff



How else in that 16-year span could they have won 172 games, tied nine, and lost only 36 in league play?

From all of this have you gathered that the only shrine of learning left on the campus is Varsity Arena, where coach Tom Watt dictates academic policy with a whip in one hand and a whistle in the other?

If so, give yourself a big, fat "F". You just flunked out — something no U of T hockey player has done in the five years Watt has coached the team.

Watt, of course, doesn't call the shots in the classroom. When it comes to entrance requirements, Bobby Orr

himself would be as much at the mercy of the registrar's office as the most tangle-footed high school grad.

All the coach can do when he spots a prospect is try to sell him on the idea that he can get a wide variety of academic courses at U of T, with a chance to play for the most successful college hockey team in history.

He can't hold out any financial inducements — athletic scholarships are taboo at Toronto — and Watt doesn't want them anyway. He feels they're a threat to team morale.

"Before he's accepted here, a boy must have a good academic record,"



In goal for 1970 champions, Grant Cole finds life earnest and sometimes grim.....

he pointed out. "We also have a league rule that he must pass his year to keep his hockey eligibility.

"We haven't lost a boy yet."

"I think one of the roles of athletics at the University of Toronto is to provide an outlet where good athletes can get top competition at the inter-collegiate level," he said. "But they're here as students first and athletes second."

The players have backed Watt to the hilt in the classroom as well as on the ice.



Take the case of Bob McClelland, a winger who was fifth in league scoring in 1968-69. McClelland graduated from U of T with a Ph.D. in chemistry last spring and now is studying on a fellowship at York University in England.

Captains show the way

Or how about Paul Laurent? He was the leading scorer for Toronto Marlboros in the Junior A Ontario Hockey Association in 1964-65 before enrolling at Toronto. More to the point, he was an Ontario Scholar in grade 13, averaging over 80 per cent.

Then there is Brian St. John, Varsity team captain this season. St. John,

a centre, was a high draft choice of Boston Bruins two years ago. Most players would jump at a chance in the National Hockey League, but St. John isn't so sure. He graduates this year in science and is thinking of staying on for post-graduate work.

Watt has had one player go to the NHL — Henry Monteith with Detroit Red Wings.

"He won the prize for accounting in his graduating year in commerce and finance," Watt chuckled. "I'd love to see the way he handles his contract negotiations with Detroit."

The academic record of the players helps explain Blues' success over the

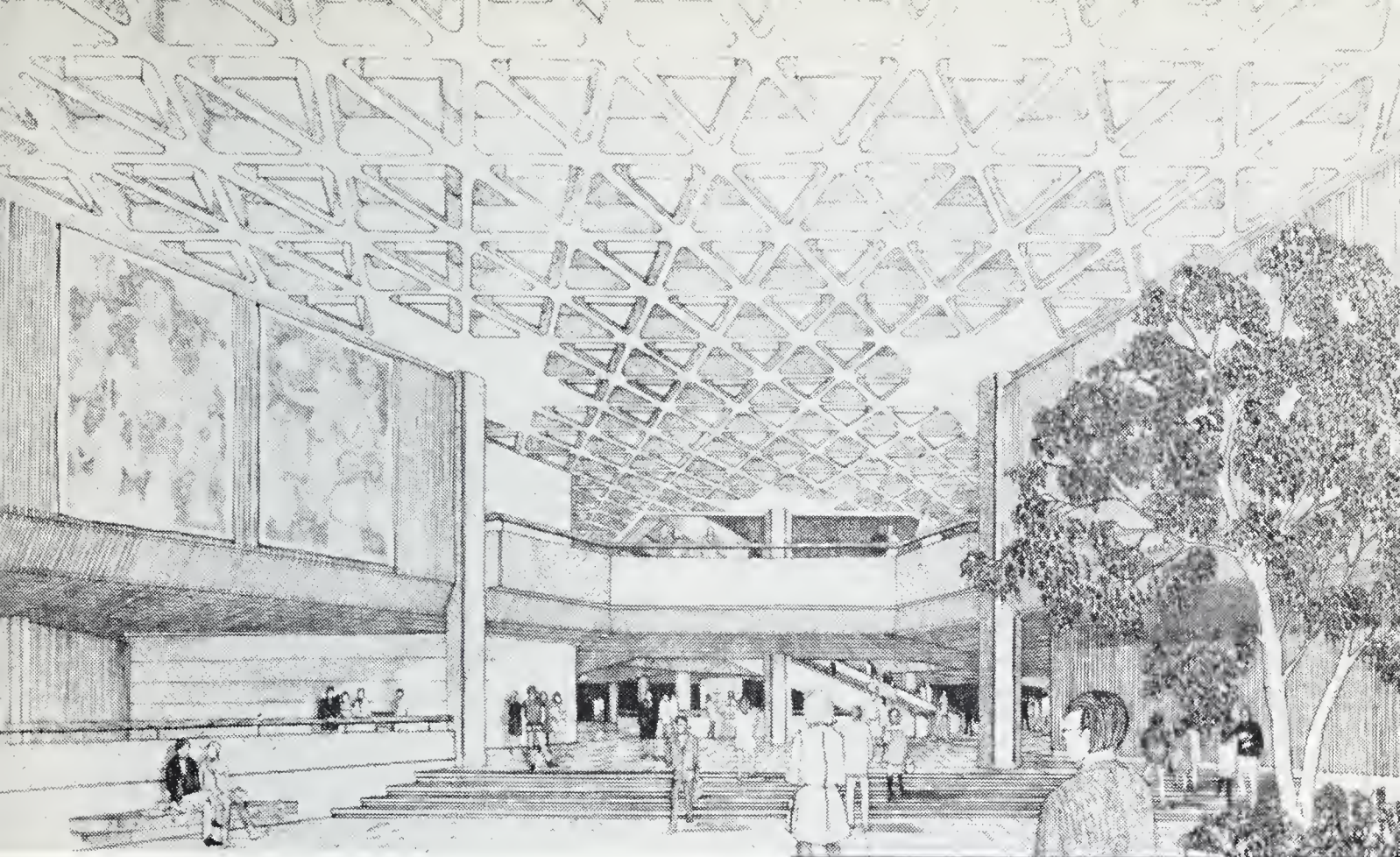
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U of T LIBRARY COMPLEX TO BE ONE OF WORLD'S FINEST

The Humanities and Social Sciences Research Library and The School of Library Science, now well under construction, will provide University of Toronto with one of the most complete library complexes in the world.

Illustrated above is one of the two main street level entrances. At right, a model of the 14 storey building which will provide more than a million square feet of floor space to serve a daily library-population of over 5,000.



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years. They've been blessed with boys having both brains and brawn.

They've been blessed, too, with excellent coaches. Watt is the third in that 16-year dynasty that began in 1954 with Jack Kennedy, now athletic director of McMaster University in Hamilton. Under Kennedy, Blues' over-all record was 102 wins, 59 losses and eight ties, good for six championships, five of them in a row.

Kennedy was replaced by Joe Kane in 1962-63 and in the next three seasons his teams won 42 over-all while losing 13, tying three and adding another league title.

Kane, who later became president of the Central Hockey League, was succeeded in 1965 by Watt, a 34-year-old physical education graduate from U of T (1959) who completed a masters' degree in education at Toronto a year ago. He's masterminded Blues to a perfect record in league championships — five-for-five — with an unbelievable league record of 67 wins against six losses and six ties.

Watt has several additional explanations for Blues' amazing success.

"First, we're a big university," he said. "There are somewhere around 25,000 students on the campus, so there should be some good hockey players in that group.

"Second, we have our own arena. We can skate every day unlike other schools that must rent their ice." It was no accident, he added, that all five teams in this year's Canadian championships at Charlottetown — Varsity, York, Alberta, St. Mary's and Loyola — have their own rinks.

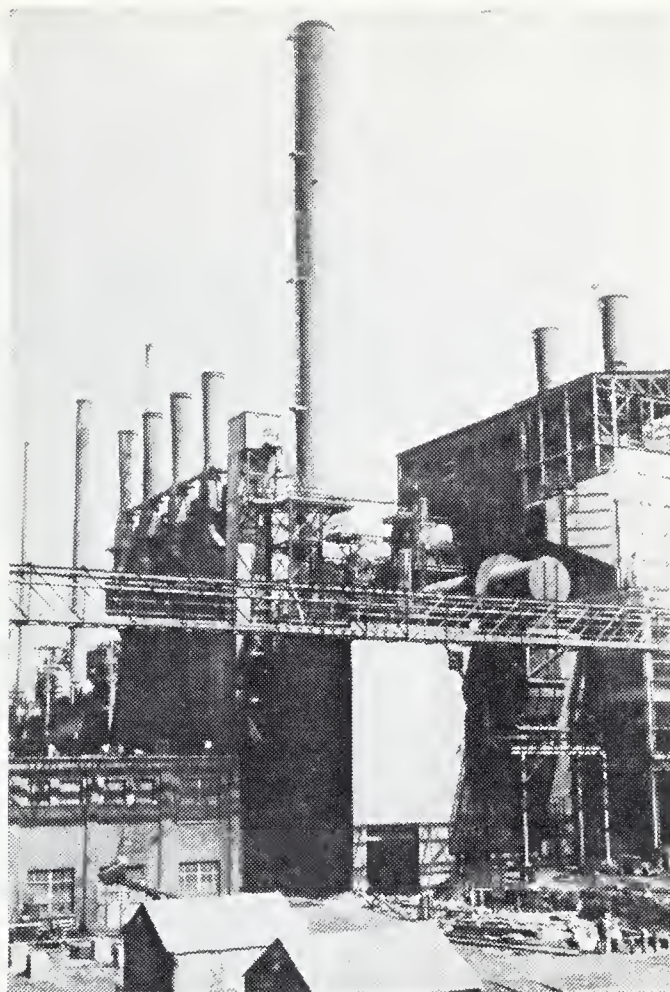
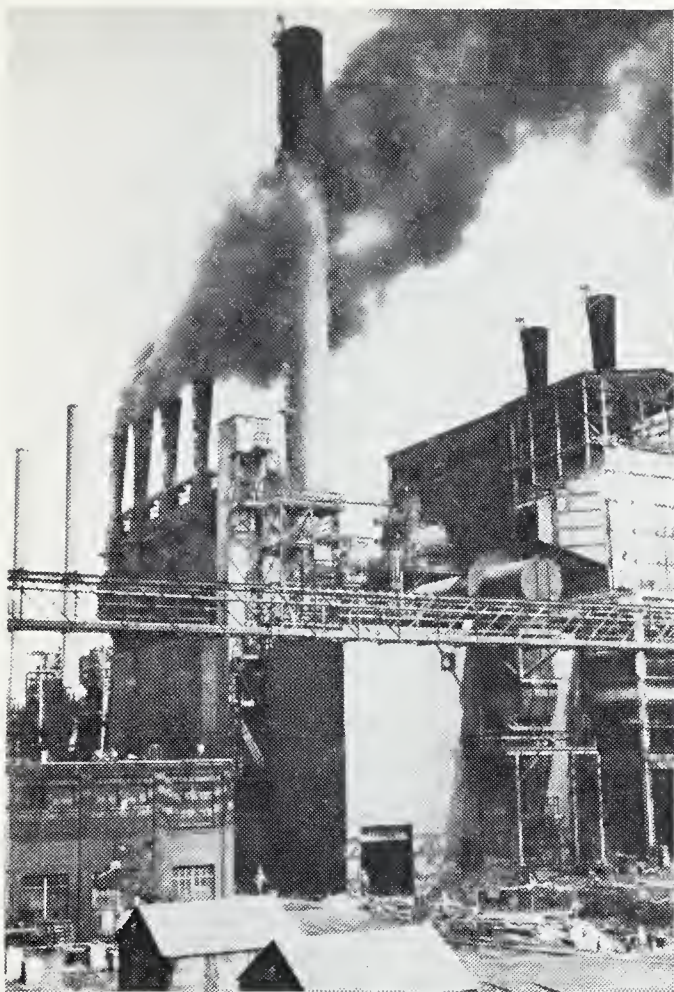
"Third," Watt continued, "there is a tradition at Toronto for good hockey teams."

The student body and the public respond accordingly.

"Our arena seats 4,800," Watt said, "and I'd say we average between 3,500 and 4,000 a game. For big games, we fill the place."

And why not? When you've got the Blues blasting away at the opposition down on the ice and the Lady Godiva Memorial Band blasting away on the 12th Street Rag up there in the rafters, there's no way you can lose at the box office.





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"In my forty years of working on this campus I have never ceased to be impressed by . . . the sheer guts required to turn one's back on the current parade, as most of our students manage to do"

Hart House Rededicated

NORTHROP FRYE



MY OWN MEMORIES of Hart House cover forty of its fifty years. I first entered it with the freshman class of Victoria in 1929, and recognized it at once as a place where I ought to be. For Hart House represented the university as a society; it dramatized the kind of life that the university encourages one to live: a life in which imagination and intelligence have a central and continuous function. There was never any question about student representation at Hart House: the committees from the beginning had consisted almost entirely of students.

There was never any question of accepting any of the silly clichés that are found in the university as everywhere: clichés about engineers being Philistines bored with art and music and so forth. It was the place where our education came into a social focus, where we could see the relation of learning and thinking to living.

Most historians would probably single out Hart House's first decade as its most spectacular, for reasons that had less to do with Hart House than with the history of the country. In the twenties the pictures bought

Dr. Frye, University Professor, spoke at the simple rededication service for Hart House on its 50th birthday.

by the Art Committee belonged to an exhilarating new art movement; in the twenties the theatre was a centre of intense local dramatic activity, with plays being written as well as produced and acted by university students and faculty; after the twenties debating, at Toronto as at every other university on the continent, began to decline as the central non-athletic student activity, when something managerial and executive began to take over student life. Hart House had, of course, been opened at a time when women students were still called "co-eds", not quite first-class university citizens, but in those days of cheap dates and late marriages the status of women students was hardly a major social problem, even to them. In the next forty years, Hart House assumed the much more difficult role of absorption into the routine of university life, meeting changed social conditions and different foci of interests. Ideally, such a building as Hart House ought to be redesigned every ten years. I understand that someone (probably a member of the Art Committee) remarked to one of the architects that it was unfortunate in some ways that Hart House was a hundred per cent functional: that there was no room just for storing junk, for waste space, for no designated purpose.

The architect said: "My God, man, you can't think of *everything*".

The words should be over the door of every building of long endurance and versatile use.

Hart House was built during the First World War, a fact reflected in the soldiers' memorial at the tower and in the coats of arms in the Great Hall, which are those of the universities in the Allied countries before the entry of the United States. The feeling that the country's energies ought to be concentrated on the war effort was one of an intensity that we can hardly grasp today: there was an obscure sense that this war was historically Canada's entrance on the world stage, and that its whole future depended on the impression its role in the war would make. Hence there was strong opposition to the building of Hart House, and the magnificent passage from Milton's *Areopagitica* that goes around the Great Hall was put there mainly as an answer to it. After that came the depression, the Second World War, the cold war of Communism and McCarthyism, and the student unrest of the sixties. It seems clear that there is always a crisis, always something of temporary priority that we ought to be attending to instead. But this means that the real temporary hurdle to be got over first, before we have any right to enjoy life, is life itself. The rationalizing of distraction is really an aspect of the death wish in the human mind, its constant impulse to throw life away under the chariot of some cause that gets a lot of headlines. In my forty years of working on this campus, I have never ceased to be impressed by the amount of courage it takes to be a student, the sheer guts

required to turn one's back on the current parade, as most of our students manage to do. Only once in my time have students been released from this kind of harassment, and that was when those who had spent an obligatory amount of time in the Second War, and had been lucky enough to survive, came back free to devote themselves to the life that the university stands for. But for the most part students have always had some nightmare of distraction on their chests. All I can suggest is that while nothing is more insistent, demanding and obviously important than this year's hysterias, nothing is more pathetically ludicrous than the hysterias of last year.

Since 1919, a memorial service at the tower, along with an editorial in *The Varsity* attacking its hypocrisy and crypto-militarism, has been an annual event of campus life. Certainly I could not myself participate in such a service if I thought that its purpose was to strengthen our wills to fight another war, instead of to fight against the coming of another war. That being understood, I think there is a place for the memorial service, apart from the personal reason that many students of mine have their names inscribed on the tower. It reminds us of something inescapable in the human situation. Man is a creature of communities, and communities enrich themselves by what they include: the university enriches itself by breaking down its middle-class fences and reaching out to less

privileged social areas; the city enriches itself by the variety of ethnical groups it has taken in. But while communities enrich themselves by what they include, they define themselves by what they exclude. The more intensely a community feels its identity as a community, the more intensely it feels its difference from what is across its boundary. In a strong sense of community there is thus always an element that may become hostile and aggressive.

It is significant that our memorial service commemorates two wars, both fought against the same country. In all wars, including all revolutions, the enemy becomes an imaginary abstraction of evil. Some German who never heard of us becomes a "Hun"; some demonstrator who is really protesting against his mother becomes a "Communist"; some policeman with a wife and family to support becomes a "fascist pig". We know that we are lying when we do this kind of thing, but we say it is tactically necessary and go on doing it. But because it is lying, it cannot create or accomplish anything, and so all wars, including all revolutions, take us back to the square one of frustrated aggression in which they began. Cuba is Communist today, South Africa has apartheid today, Africa and Asia seethe with unrest today, because the Spanish-American war, the Boer war, and all the imperialistic wars fought two generations ago have to be fought over again. This state of things will continue without change, until we

understand that our only real enemies are the legions of demons inside us. And the university, whatever its relation to society may be or however out of date its curriculum or residence rules, still does provide us with some of the weapons we must have for winning the only war, and accomplishing the only revolution, that really exist.

I refer to the memorial service because it illustrates the meaning of anniversaries, of moments of recall and of anticipation. We cannot think of fifty years of Hart House apart from its context in the last fifty years of history. In retrospect the horror and misery of the past takes on the unreality of everything evil, even as part of our own experience; it is certain moments of heightened consciousness that stand out as real. Perhaps the great religions are right, after all, when they tell us that death is not the opposite of life, but only the opposite of birth: that there may be something unreal about both death and birth, but that life itself is real, however much of it is passed in sleep and dream. There is a continuous dream in life, which is the slave's life that we live when we are driven by the necessities of money or security or the tactics of conflict. The awareness of the reality of life comes in detached moments of release from this, or in later memories of them. We live by virtue of such moments, and to me, and to thousands of others, many of them are associated with this house. Any place where anything has

really happened to us becomes part of our home, and for living people, as is said to be true of ghosts, it is natural to keep haunting the place where something that they cannot forget has occurred.

It is in this way that traditions are established, and that institutions acquire social dignity. But to think only of what has been done, and indulge in rhetoric about "these hallowed halls", would be not only glib nostalgia but would be trying to imprison the future in the framework of the past. Even to recall its great wardens and benefactors, at this point, would have something of this. What is still to come must come as discovery, as unprecedented, as something never thought of before. Once done, it will become continuous with the past, but its continuity will look after itself: it must not be imposed from the start. A university becomes great only through its power of renewing its youth, both literally and figuratively. To dedicate is a commitment, but to rededicate is something much more than merely renewing a commitment. It is to recognize the hope which belongs only to the future, and for its sake to be ready for whatever may come in the way of revolutionary change. That man is immortal we suspect; that he is enduring we know; but that he can look forward is his most deeply human quality, and to look forward with acceptance and gladness to experiences that can come only to others is perhaps something even more.

Hart House is 50

AS THEY approach the end of an 11-day celebration, the Warden of Hart House, Arnold Wilkinson, and his wife Dorothy reflect the satisfaction of all who had a hand in the 50th birthday party of the University's great centre for enrichment of mind, body and spirit.

The Massey Foundation formally presented Hart House to the University on November 11, 1919. "The results," said President Claude Bissell, "are writ large in the life of the nation." Birthday events illustrating some aspects of the Hart House contribution were photographed by Robert Lansdale for the picture-pages that follow.





Birthday events included an archery contest, an exhibition of Canadian painting, songs by Lois Marshall. *Lower right:* Professor John Leyerle with Mrs. Claude Bissell, the President, and Mrs. Omond Solandt after a gala performance of "Mourning Becomes Electra" in Hart House Theatre.



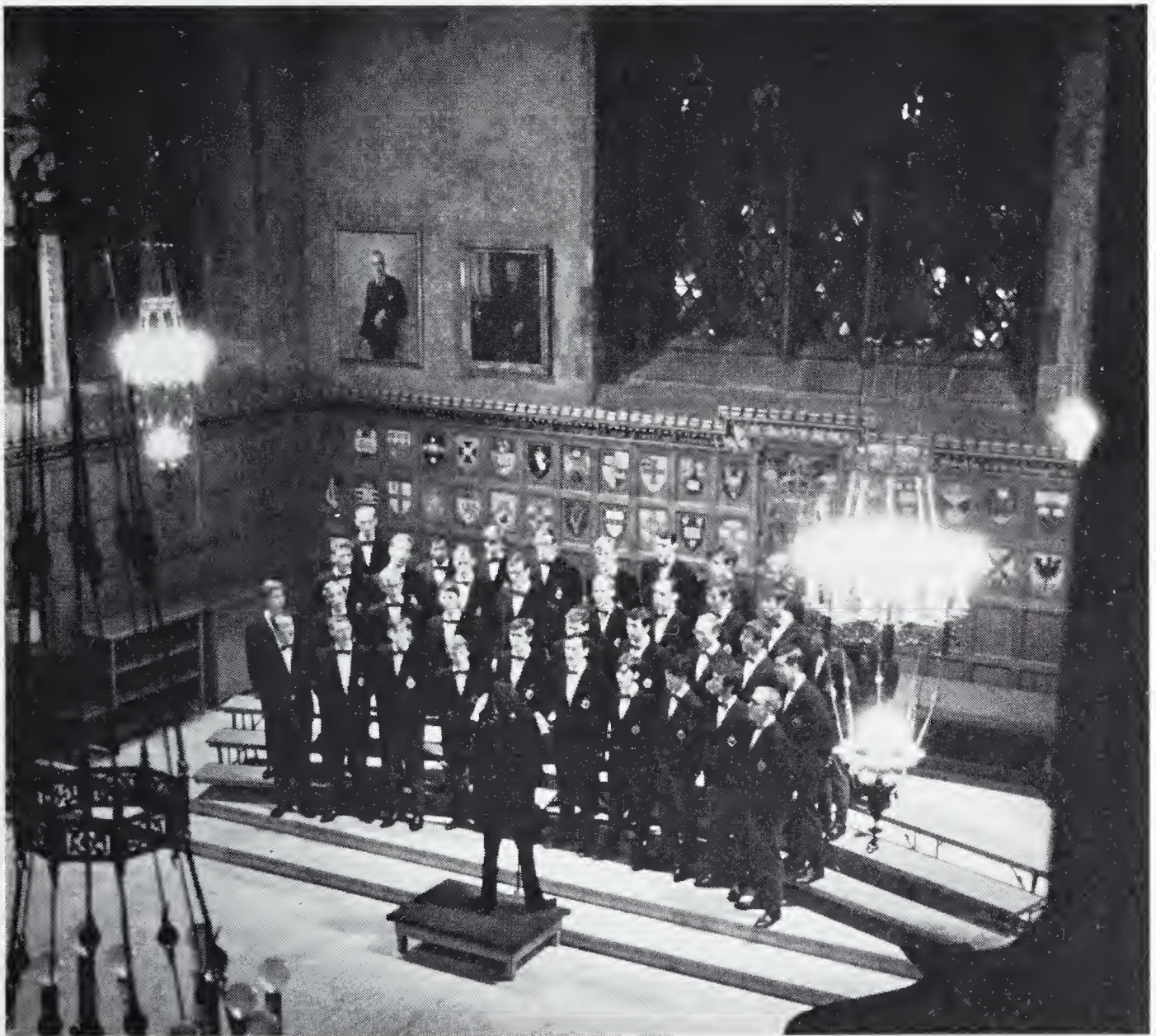




At a dinner for Hart House Committees past and present, Rt. Hon. Lester Pearson (below with Dr. Omond Solandt, the Chancellor) spoke, and Hart Massey blew out the candle on the cake honouring the House named for his great-grandfather.

Facing page: Presidents all — Kenneth Bradford of Loyalist College, Belleville; Dr. D. C. Williams, University of Western Ontario; Dr. Bissell. The Glee Club gave several performances.









One is tempted to speculate on the musings of Philippe Cousteau as he chats with three charmers in a House which restricts visits by women to specific times and places. His own appearance was sponsored by the Hart House Underwater Club.

Left: George Kuprejanov takes on all comers in "simul" chess.

James Peters, *below*, presented the Hart House Debates Committee with a mace he had carved from solid maple. Once a member of the committee, he is now a teacher at Ryerson Polytechnical Institute.

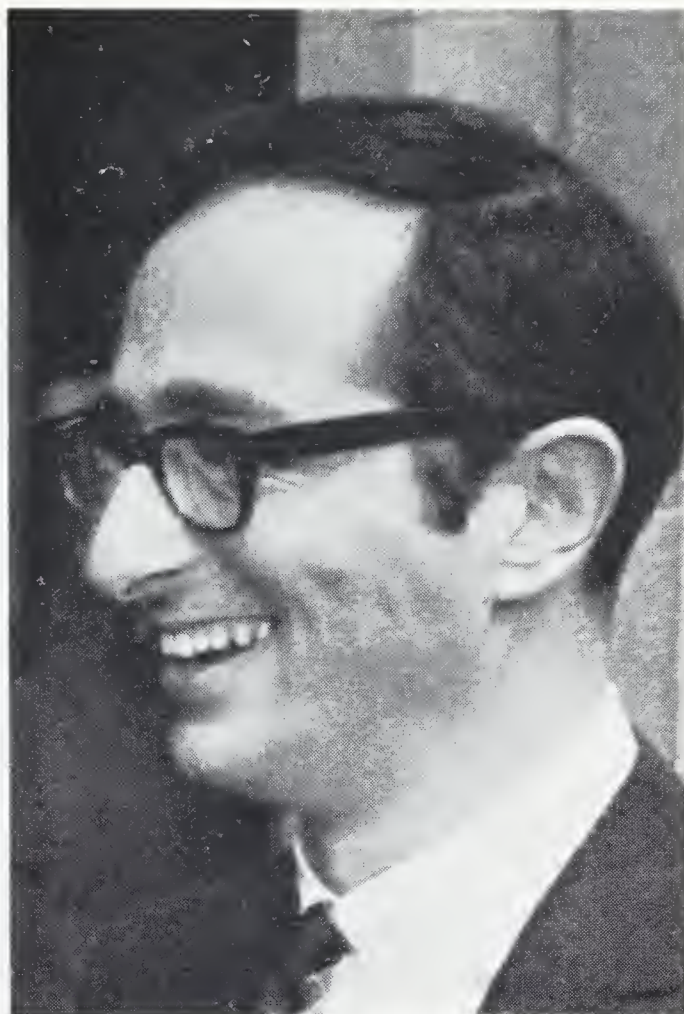




Above: George Ignatieff, Canadian delegate to the Geneva disarmament talks, spoke in the anniversary debate, was honoured with an LL.D. His brother Nicholas was 3rd warden.

Right: Sydney Hermant, a governor of the University, was right at home as "Mr. Speaker" for the evening. He is seen at the bottom of the page with five other members of the 1934-35 Debates Committee. From the left they are: J. B. Bickersteth, 2nd warden; Arnold Smith, Secretary-General of the Commonwealth; Professor Edgar McInnis, delegate to the U.N. General Assembly; A. R. Tilley, who is Chairman of the Protestant School Board of Greater Montreal; Mr. Hermant; Escott Reid, diplomat, retiring principal of York University's Glendon College.





Ian Montagnes, U of T Press, author of *An Uncommon Fellowship, The Story of Hart House*, was general chairman of "Hart House 50"



Rae Cowan was the co-ordinator of all anniversary events.



“Hart House 50” included an 11-day fair at Hart House Farm. Warden Wilkinson and Mrs. Helen Ignatieff, widow of the 3rd warden, swing open the gates (*above*) to signal the start of a program that had square dances, cider pressing, a tug-of-war (*below*), hay rides and many other events.



Whether or not their talent is showing, young writers find a friend who understands their problems and stands ready to help

“How can you make sure you suffer enough?”

ROBERTSON DAVIES talks with MARGARET LAURENCE

WHAT SHOULD A Writer-in-Residence do on campus? The question is asked every year by the new appointee, and every year the Committee responds, ‘You must do whatever you think most likely to help young writers in the university, by the means most congenial to you.’ The answer is purposely vague: the committee would think it wrong to impose a pattern. So far, the Writers-in-Residence have found their own way; this year Margaret Laurence has established a strongly personal pattern.

She has given two public lectures, but these were for the university at large, and were attended by many people who have no intention of writing anything themselves, but who are interested in contemporary literature, and in Mrs. Laurence as one of the best, and best-known of living Canadian writers. What she considers her most serious work has been done in a series of personal interviews with young writers; when they make an

appointment, she asks that they send a piece of work at least a week before they are to see her; she reads it with care, and when the young writer appears it may be a springboard for further discussion, or it may be the subject of detailed criticism. At these interviews, the young writer gets the full attention of the Writer-in-Residence. How does it work?

‘When they are really good it’s easy,’ she says. ‘We go over the piece they have sent with a fine-tooth comb, and lots of questions and problems arise from that. Sometimes I ask to see the piece again, after they have rewritten it.’

What if they are not really good?

‘That is more difficult. Many young people write — poetry, very often — as a means of coming to grips with problems that have great impact on their lives at present. They are not necessarily writers. But the problems are real, and I try to talk about those, making it clear that the problem and not the writing is what is significant.’

How can you tell if they are writers?

'You can't. Not everybody's talent declares itself early. I refuse to set up as a lady-prophetess, recognizing talent here and saying it doesn't exist somewhere else. You recognize those who are writers now. The others are important human beings who may be writers at some future time. Or not. I don't pretend to know. But those who are writers are ready to listen to any amount of criticism, provided you take their work seriously. That's one of the great problems in Canada; so few people who are in a position to know are able, or perhaps ready, to see the work of young writers. Oh, there are lots of critics, but a critic is not much good to somebody who is finding his way. The critic thinks, but the writer feels. The young writer needs another, older writer, who knows what writing is from personal experience, and can feel as he does, while seeing what needs to be re-thought, or perhaps re-felt.'

Has the older writer, then, achieved a sense of serenity — of certainty about his work?

'Oh, never! In fact, the more experience you have the more vulnerable you are likely to be. Perhaps the most terrible time in a writer's life is the period after he has finished something and is waiting for a response from a publisher or an agent. It never becomes any less agonizing. That is why the older writer can help the young one; he knows how vulnerable he is.'



Does Mrs. Laurence think that grants for young writers are helpful in developing talent?

'Once, perhaps. But if a writer is young and able-bodied he shouldn't make a career of grant-seeking.'

Does she like lecturing?

'Hate it. I get terribly nervous. Not because I lack faith in what I am going to say but because I loathe the whole business of standing before an audience to make a set speech. I like to talk about what people want to hear. That's why I prefer the seminar form. There are usually some excellent questions, and they open up big areas that the audience really wants to know about. Of course I make speeches. I have several lined up for the winter and spring. But I much prefer an informal discussion and if you really want to tell a young writer something that will be of use to him

It was not hard to pick the right person to talk with our Writer-in-Residence. Professor Davies, at *left* with his wife, is Master of Massey College where Margaret Laurence, *right*, has her office. With 16 books to his credit, plus three others with Tyrone Guthrie as collaborator, and a 20th about to be published, he had no difficulty in posing productive questions.



it has to be a one-to-one discussion of at least an hour, and probably more, so that shyness wears off and the real things come out.'

What about writers' workshops?

'Some are excellent and there are two or three very good ones on campus. They are invaluable to people who respond well to group criticism — but that isn't every writer.'

Mrs. Laurence has talked to high school groups, as well as university students. What are their questions like? 'At best they are just as searching as those I hear in the university. Of course, some very young people ask questions that have to be dealt with tactfully.'

I have heard her talking to high school students. One girl asked, very shyly, 'How can you make sure you suffer enough to be a writer?' The answer: 'Don't worry about that. We

all suffer about as much as we can stand. Don't go looking for suffering; it has your address, and will get in touch.'

Another question, again from a girl of perhaps sixteen: 'In *The Stone Angel* the heroine, Hagar, didn't seem to enjoy sex very much. Why is that? What have you got against sex?' The answer: 'Sex is an aspect of personality — of two personalities. Hagar's situation, as a middle-aged woman in a marriage that had lost its savour, was a special one. All sexual situations are personal.'

Again, a high school question: 'Did you like the way that *A Jest of God* was made into a movie?' (This was called, on the screen, *Rachel, Rachel*.) Answer: 'Yes, I did. Movie-making is not my business, and I didn't think it would help if I interfered or watched while it was being filmed. I thought it

had been translated very sensitively into another form.'

'Do you think critics see symbols in your work that you didn't put there; do you think they overdo that kind of criticism?'

'A writer may not be wholly conscious, or conscious at all, of elements in his work that are apparent to a critic. I am often surprised when critics reveal things I hadn't noticed, because my attention when writing the story was on something else. A sensitive critic may do this brilliantly. But of course another kind of critic may impose ideas of his own on a book, if he is determined to find what he calls a "symbolic structure" in it. This sort of criticism does a certain amount of mischief among impressionable young writers. They are afraid no symbols will arise naturally in their work — or not symbols gorgeous enough for critics who want symbolism. I've had books sent to me in typescript which had elaborate schemes of symbolism outlined in a preface, with "The symbolic structure of the following novel is arranged as follows . . ." or something of that kind. That's no good at all. The writer has created a framework and tried to stretch the skin of a novel over it.

'Do you get your characters from people you know in real life?'

'Never. That is reporting, not writing a novel. In my writing, the characters, or at least the chief character, comes before the plot. Where they come from I don't know and I don't think it would be helpful to know.'

'Is your writing autobiographical?'

'All fiction is autobiographical because it reflects the experience and the temperament of the writer. But what it reflects is what he has done with his experience — not the naked facts. Many writers begin by writing autobiographically — you know — "My parents never understood me and I wasn't loved enough" — that kind of thing. My earliest works were very reticent about anything that was personal. Only now am I able to put real experiences into my writing — still greatly transformed, mind you.'

'What do you think of some of the modern writing that is very frank about physical things, and uses four-letter words?'

'It depends entirely on the quality of the imagination and perception behind it. Four-letter words don't make a book good any more than reticence makes a book bad. You remember what Irvin Cobb said: "I believe youth must be served, but I don't see why it has to be served raw."'

It is interesting to observe that when Margaret Laurence talks to high school students, it is the girls who ask direct questions about her personality and often about her attitude toward sex. The boys tend to wait until the session is over, and then try to engage her in private conversation, to ask questions about writing which obviously spring from their own experiments and ambitions.

What can a successful and experienced writer tell university students who wish to write themselves?

program, programme, program

EDITOR, U OF T GRADUATE, UNIVERSITY OF TORONTO

PLEASE MAKE UP YOUR MIND ABOUT PROGRAMME WHICH YOU SOMETIMES SPELL CORRECTLY BUT OFTEN INCORRECTLY LIKE AMERICANS WHO WRITE PROGRAM AND SAY PROGRAM

OCCASIONAL READER

Ed. Note: This stimulating telegram is in line with a grumble or two we've heard within our own academic community. A majority of our contributors use *programme*, others *program*. We let them have their heads: it's a free country — isn't it? Left to our own devices, we go along with Oxford and Fowler. This is Fowler's comment:

"It appears from the OED quotations that *-am* was the regular spelling until the 19th c., and the OED's judgement is: 'The earlier *program* was retained by Scott, Carlyle, Hamilton, & others, & is preferable, as conforming to the usual English representation of Greek *gramma*, in *anagram*, *cryptogram*, *diagram*, *telegram*, &c.'"

'The questions cover the widest possible range, because there is nobody else to tell young writers anything. They may want to talk about complex and difficult problems of technique, or they may want to ask practical questions — how do you prepare a typescript, how do you get a publisher to read it, are agents helpful, how much should you allow a publisher's opinion to influence you in re-writing or changing a book, what is a fair payment for a story, what is the usual royalty scale — all that kind of thing.

'The chief thing is that they want attention and reassurance. This isn't vanity; it is a basic necessity for a writer. We all work alone, and sometimes we just have to have a sign that

somebody understands what we are doing and thinks it important. It is needed by the established writer, even though he has a public and the world in general thinks he gets plenty of attention. But the attention comes once in a while, when he has written something new; the sense of being alone is daily. Writers are not glamorous, like people in the performing arts, and the public is likely to forget about them. For the beginner, who has never had anything published, or who has had some publication but very little attention, the understanding and reassurance of somebody who knows what writing is and the way writers are is a serious necessity. And that is something a Writer-in-Residence can supply.'



The Department of Islamic Studies is host to the Middle East Studies Association of North America

Take 67 approaches to history, culture and life of Islam

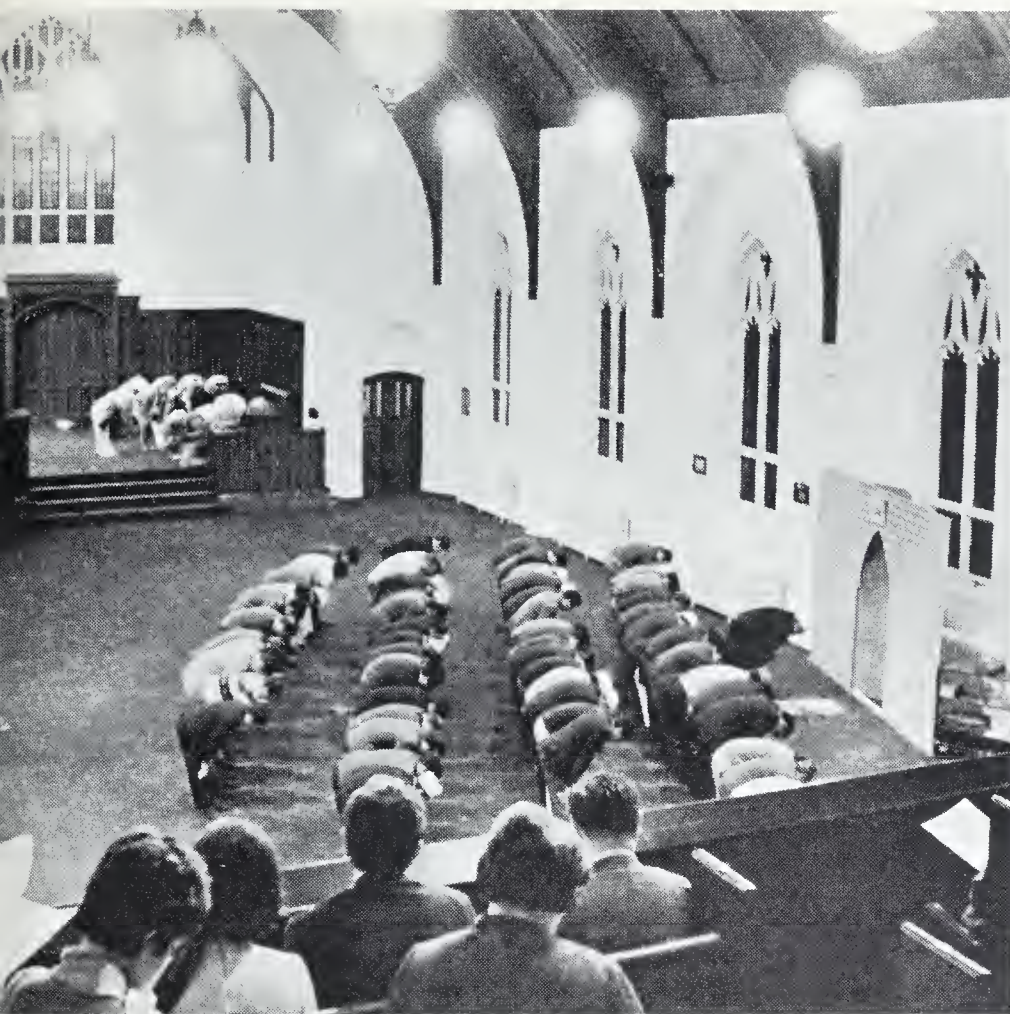
PROFESSOR Roger Savory, *above*, chairman of the Department of Islamic Studies at University of Toronto, and his colleagues were hosts for the third annual meeting of the Middle East Studies Association of North America. Fifty-three Canadian, U.S. and overseas universities and colleges were represented by 405 scholars having a special interest in the area which they have defined for their intellectual study as extending from Morocco to Pakistan and from Turkey to the Sudan.

These Middle East scholars are interested in the history, life, and culture of Islam from the 7th century to the present.

Only two Canadian universities have full-scale programs in Islamic studies — Toronto and McGill. There are 265 students in Islamic studies at U of T. The 15 teachers include two from Pakistan, one from Turkey, one from Iran, and four from Arab lands.

Half the total membership of the MESA attended the Toronto meeting. The executive secretary, I. William Zartmann, complimented the Department of Islamic Studies on the efficient way it handled the sessions and on the extra touches provided.

As listed in the program, the titles of the 67 papers delivered at the meeting were intriguing, even to a layman. Choosing at random *The Egyptian Power Élite*, the Editor invited its author to do a summary for readers of the *Graduate*.



Professor Mirza Baig leads Moslem delegates in prayer at the Jamic Mosque, once High Park Presbyterian Church. (See overleaf as well.) Of the groups facing Mecca, men are in foreground, women at rear. Later, at a social function for the worshippers and their non-Moslem guests, Mrs. Baig helps her daughter Lubna cut into her first birthday cake.

This appears on page 39. Some of the other topics were:

Wells of Bitterness: a survey of Israeli-Arab political poetry

The development of modern Arabic fiction in Iraq

The literary activity of Iranians in Istanbul at the turn of the century

Iranian Azerbaijan literature under the autonomous government of 1945–46

Politics, participation and progress in Tunisia

The failure of multi-party politics in Morocco: an historian's view

The 1920 revolt in Iraq: or how a tribal rebellion ushered in a monarchy

Conflicting models of a Berber tribal structure in Morocco: the segmentary and alliance systems of the Aith Waryaghar of the Central Rif.

Renewed intervention by the military in Sudanese politics

Political violence and governmental change in the Arab states: an analysis of the post-World War II period

The changing patterns of Iraq army politics

The literacy corps in Iran — an evaluation



Marxism and modern Arabic thought

The growth of the public sector in Middle Eastern economies

Economic aspects of current political crises in the Middle East

Islamic reform in Lebanon: emergence of the Maqased benevolent society

The role of oil revenues in the economic development of the Middle East

Evolution in the outlook toward the profit motive in some Middle Eastern countries

Saudi Arabia: the development and preservation of a Wahhabi society

Origin, function and future of neutral territories in the Middle East

Children of the *ancien régime* in a changing society: a study of Egyptian students

The Mulkiye and élite recruitment in Turkey

Al-Farabi, Ibn Sina and Ibn Rushd — the rhetorician and his relationship to the community

The internal passive in Nadjii Arabic

Pseudo-possessive Ba'al phrases in modern Hebrew

Neutron activation analysis of Sasanian and Islamic silver coins

How far to the city: quantitative functional remoteness of the rural Turkish population from the urban foci

The United Nations and inter-Arab wars

The position of the Sultan within the Ottoman political system in the second half of the reign of Mahmud II, 1826–1839

A rebellion in Southern Anatolia, 1606–1607



philosophers' walk

*No one I think can blame me if I want to
Exalt in verse the University of Toronto.
I always speak, I hope I always will
Speak in the highest terms of Old McGill;
That institution, I admit with tears,
Has paid my salary for sixteen years.
But what is money to a man like me?
Toronto honoured me with her degree.*

— Stephen Leacock, 1916

Stephen Leacock's *Sermon on Humour*, overleaf, is reprinted in honour of his hundredth birthday. (This fell on December 30, 1969, leaving no time for celebration in the actual centennial year.) To the best of our knowledge, the Leacock *Sermon*, written for the first issue of *The Goblin* in 1921, has not re-surfaced till now. It is followed by a postscript from *The Goblin's* Editor, James A. Cowan, a public relations counsellor in Toronto.

From 1921 Leacock to the Middle East today is a long jump in time and space. We are indebted to Professor Benjamin Schlesinger and Professor R. H. Dekmejian for their significant contributions.

How STEPHEN LEACOCK helped to establish editorial policy for the University's famous off-campus magazine of the 1920s

A Sermon

I SHOULD LIKE just for once, to have the privilege of delivering a sermon. And I know no better opportunity for preaching it than to do so across the cradle of this infant *Goblin* to those who are gathered at its christening.

As my text let me take the words that were once said in playful kindness by Charles the Second, "Good jests ought to bite like lambs, not dogs; they should cut, not wound." I invite the editors of this publication to ponder deeply on the thought and, when they have a sanctum, to carve the words in oak below the chimney piece.

The best of humour is always kindly. The worst and the cheapest is malicious. The one is arduous and the other facile. But, like the facile descent of Avernus, it leads only to destruction.

A college paper is under very peculiar temptations to indulge in the cheaper kinds of comicality. In the first place its writers and its readers are for the most part in that early and exuberant stage of life in which

the boisterous assertion of one's own individuality is still only inadequately tempered by consideration for the feelings of others.

In the second place it finds itself in an environment that lends itself to the purposes of easy ridicule. The professor stands ready as its victim.

The professor is a queer creature; of a type inviting the laughter of the unwise. His eye is turned in. He sees little of externals and values them hardly at all. Hence in point of costume and appearance he becomes an easy mark. He wears a muffler in April, not having noticed that the winter has gone by! He will put on a white felt hat without observing that it is the only one in town; and he may be seen with muffetees upon his wrists fifty years after the fashion of wearing them has passed away.

I can myself recall a learned man at the University of Chicago who appeared daily during the summer quarter in an English morning coat with white flannel trousers and a little round straw hat with a blue and white ribbon on it, fit for a child to

on Humour

wear at the seaside. That man's own impression of his costume was that it was a somewhat sportive and debonair combination, such as any man of taste might assume under the more torrid signs of the Zodiac.

As with dress, so with manner. The professor easily falls into little ways and mannerisms of his own. In the deference of the class room they pass unchallenged and uncorrected. With the passage of the years they wear into his mind like ruts. One I have known who blew imaginary chalk dust off his sleeve at little intervals; one who turned incessantly a pencil up and down. One hitches continuously at his tie; one smooths with meaningless care the ribbons of his gown.

As with his dress, so with the professor's speech. The little jest that he uttered in gay impromptu in his first year as a young lecturer is with him still in his declining age. The happy phrase and the neat turn of thought are none the less neat and happy to him for all that he has said them regularly once a year for thirty sessions. It is too late to bid them good-

bye. In any case, perhaps the students, or perhaps some student, has not heard them; and that were indeed a pity.

When I was an undergraduate at the University of Toronto thirty years ago, the noblest of our instructors had said the words "Hence accordingly" at the commencement of such innumerable sentences that the words had been engraved by a college joker across the front of the lecturer's desk. They had been there so long that all memory of the original joker had been lost. Yet the good man had never seen them. Coming always into his class room in the same way and bowing to his class from the same quarter of the compass, he was still able after forty years to use the words Hence accordingly as a new and striking mode of thought. The applause which always greeted the phrase he attributed to our proper appreciation of the resounding period that had just been closed. He always bowed slightly at our applause and flushed a little with the pardonable vanity of age.

Having fun over a thing of that

sort is as easy as killing a bird on the nest, and quite as cruel.

Can it be wondered, then, that every college paper that sets out to be "funny" turns loose upon the professoriate. It fastens upon the obvious idiosyncracies of the instructors. It puts them in the pillory. It ridicules their speech. It lays bare in cruel print and mimic dialogue the little failings hitherto unconscious and unknown. And for the sake of a cheap and transitory laughter it often leaves a wound that rankles for a lifetime.

My young friends, who are to conduct this little *Goblin*, pause and beware.

For the essential thing is that such cheap forms of humour are not worth while. Even from the low plane of editorial advantages they are poor "copy". The appeal is too narrow. The amusement is too restricted; and the after-taste too bitter.

If the contents of a college paper are nothing more than college jokes upon the foibles of professors and fellow-students, the paper is not worth printing. Such matter had better be set forth with a gum machine upon a piece of foolscap and circulated surreptitiously round the benches of the class room.

If the editors of the *Goblin* are wise they will never encourage or accept contributions that consist of mere personal satire. If a student is as fat as Fatty Arbuckle himself let him pass his four years unrecorded in the piece due to his weight. If a professor is as thin as a parallel of

latitude let no number of the *Goblin* ever chronicle the fact.

At the end of every sermon there is, so far as I remember, a part of it that is called the benediction. It consists in invoking a blessing upon the hearers. This I do now. I should not have written in such premonitory criticism of the *Goblin* if I did not feel myself deeply interested in its fortunes. I think that a journal of this kind fills a great place in the life of a university. As a wholesome corrective of the pedantry and priggishness which is the reverse side of scholarship it has no equal. It can help to give to the outlook of its readers a better perspective and a truer proportion than is apt to be found in the cramped vision induced by the formal pursuit of learning. In the surroundings of your University and your province it has, I think, a peculiar part to play. You are in great need of the genial corrective of the humorous point of view. You live in an atmosphere somewhat overcharged with public morality. The virtue that surrounds you is passing — so it sometimes seems to more sinful outsiders — into austerity.

In other words, to put it briefly, you are in a bad way. Your undergraduates, if they were well advised, would migrate to the larger atmosphere and the more human culture of McGill. But if they refuse to do that, I know nothing that will benefit them more than the publication of a journal such as yours is destined, I hope, to be.

The Goblin's Editor adds a footnote

JAMES A. COWAN

IN THE TWENTIES, starting immediately post-war, there was a campus epidemic in America of undergraduate periodicals known as the college comics. The University of Toronto was no exception.

In Toronto, it was *The Goblin* which published its first issue in February 1921. The issue was noteworthy for the fact that its lead article was by Stephen Leacock.

It was the opening of Hart House which sparked a wide range of extra-curricular activities including Hart House Theatre. It had audiences of course but in the days of its first director, Canadian-born Roy Mitchell who had deserted Greenwich Village for Queen's Park, the action was backstage.

Among other oddities, it attracted young students interested in arguing about writing from which the founding group of *The Goblin* emerged. It was agreed that since college comics were the in-thing with universities such as Yale and Harvard, the University of Toronto should have one.

The original nucleus of six or eight members made this decision and one other which was equally important.

This was to seek outside adult counsel. On the editorial side, Joe McDougall, now Joseph Easton McDougall, author and advertising executive, wrote to Stephen Leacock for advice. The late W. H. Moore, who later became a national political figure and chairman of the Tariff Board at Ottawa, was our authority on business matters. He also owned a printing plant with available office space.

It was he who advised that the publisher should be an off-campus, student-owned company. The same advice in the interests of freedom of expression was given by two professors, Gilbert Jackson, the economist, and Alan Coventry, Professor of Embryology and also Hart House Theatre's stage manager.

The first serious problem developed when the group went corporate. It had by this time a well-organized undergraduate management, editorial, advertising and circulation, but when it became a question of electing directors, all executives were under 21 years of age, children under the law and ineligible. Stand-ins were provided but the working executive held the view that as minors, it couldn't be sued, individually or collectively,

a point on which no definitive ruling was ever given.

The total surplus cash of *The Goblin* staff had been sunk in publication of the first issue. It purely had to sell. Distribution was restricted to the campus with appointed sales representatives in each building working on 5 cents per copy commissions. In St. Michael's College, the appointee was Paul Martin, now Hon. Paul Martin and Leader of the Senate. The first *Goblin* sold out in hours and, almost equally well, a reprint. Later issues were also sold on newsstands and at its peak, the publication had national circulation.

With public sale, there was a totally unexpected reaction. Unsolicited contributions poured in. The quality of the artwork was outstanding. Obviously much of it was coming from professionals. Guy Rutter of Toronto became a regular contributor both of covers in colours and drawings in black and white. His elegant sketches of co-eds in the opinion of Canadian readers, topped those of John Held Jr., who led the U.S. league in this field. Guy Rutter would undoubtedly have earned international recognition had not a wartime injury to his right arm severely restricted his output.

Much of the editorial material for *Goblin* was staff written. In the college comic field, it also became standard practice to use short items from other similar publications as fillers but with due credit in every instance. Of the two-line question-and-answer quips then popular as cartoon mate-

rial, a Toronto favorite was: Does Mr. Smith, a college student live here? Typical punch lines were: "Yes, carry him in" and "He lives here but I thought he was a night watchman". Of the total submitted in this case, approximately three per cent achieved publication. A staff favorite was a prizewinning short verse in the style of the twenties which proved to have been written by a distinguished Canadian lawyer:

*What is this thing which shakes
its shaggy head at me?*

It is a rose.

Thank God for roses

Is my diagnosis.

Of the lengthy list over the years of *Goblin* workers and contributors, relatively few chose journalism as their careers. Most graduated into the professions. But of the original shareholders, five became nationally known in advertising including Joe McDougall. Keith Crombie and Bill Baker headed agencies carrying their own names. Hawk Harshaw, an entrepreneur type, undertook to compete with outdoor advertising by developing indoor advertising in street cars and buses. The late Clarke Ashworth after a short period as a Beaverbrook war correspondent became a vice-president of what is today MacLaren Advertising.

The original Leacock sermon was taken seriously from the date of its receipt and became editorial policy. Except, that is, for the last paragraph.

The following is a condensation (by Professor Dekmejian) of his longer paper read at the Third Annual Meeting of the Middle East Studies Association in Toronto last November. The full-length version will be a chapter in the author's forthcoming book, *The Dynamics of Egyptian Politics*.

The Egyptian Power Élite 1952-1969

RICHARD HRAIR DEKMEJIAN

POLITICAL development in non-Western states entails the progressive creation of leadership groups which become the agents of the modernization process. To a significant degree, the success or failure of these new states to reach nation-statehood will depend on the training, capabilities, and effectiveness of their leaders. It follows that, in relative terms, the roles of political élites in the non-Western states are far more

pervasive, crucial and therefore more important than that of Western leaders.

Yet despite the centrality of their roles, the study of Afro-Asian élites has been largely neglected until recently. Due to the obvious difficulties in data gathering and a lack of scholarly effort, much of our knowledge has been based on journalistic reporting and impressionistic scholarship. In the case of Egypt, the most

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populous and developed of the Arab states, the political system was labelled a 'military dictatorship' after the officers' coup of July 1952. While accurate in certain respects, this appellation hid a number of realities about the Egyptian leadership, including its civilian component.

The present study of certain facets of Egypt's leadership between September 1952 and October 1969 focuses on 131 cabinet-level leaders — Prime Ministers, Deputy Prime Ministers, Ministers, Deputy Ministers, as well as Presidents, Vice-Presidents, other members of super-cabinets. The basic approach utilized in studying these individuals is empirical and is centered on several key questions: where do political leaders come from in Egyptian society; how do they become and how long do they remain leaders; what techniques do they use; how much co-operation and conflict is there among them; and what happens to them after they leave their positions of rulership. In short, the inquiry centres on the sources, recruitment patterns, cohesion, strate-

gies, tenure, and disposition of 131 leaders — factors that determine what is often called the "circulation of élites." A summary of some of the findings is presented below.

Who is Who: Military vs. Civilian

After their successful takeover of power in July 1952, the Free Officers reconstituted themselves as the Revolutionary Command Council. The aims of the RCC were to set general policy guidelines for a new civilian cabinet under Premier Ali Maher. However, after their unsuccessful experiments with three all-civilian cabinets between July 1952 and Dec. 1952, the RCC's leading members came forth to assume key cabinet posts in June 1953. What followed was a mass infusion of officers into key bureaucratic positions for purposes of control and supervision. Indeed, at least some of the politically unreliable bureaucrats of the old régime had to be replaced by persons who combined political loyalty and administrative expertise — qualities that were readily found mostly in

*Table 1
Aggregate Breakdown: Military vs. Civilians

<i>Classification</i>	<i>%</i>	<i>#</i>	<i>Total Military</i>	<i>%</i>
Officers	20.3	27	44	61.4
Officers-Technocrats	13	17	33.3	38.6
Civilians	66.7	87		
Total	100	131		

military officers. While detailed information is unavailable on the extent and depth of the military's 'presence' in the system, it is evident that at the highest and intermediary levels there was overwhelming predominance.

In purely quantitative terms the precise degree of the military's presence at the very top of the power structure is reflected in Table 1*. At the aggregate level, out of 131 top leaders, 44 or 33.3% had been military officers of various types, in contrast to 87 or 66.6% who had a civilian background. However, the 2 to 1 numerical superiority of civilians over officers should not be misleading; while it clearly illustrates the extent of the régime's reliance on civilian élites, especially in technical areas, in no sense is it to be regarded as a valid index of their relative power. Clearly, these civilians were creatures of the military — the members of the RCC and subsequently of the President himself. Since each lacked an independent power base, none of the 87 emerged as a political leader in his own right, not even during the turmoil of the post-war period. This, coupled with Nasir's persistence in placing key ministries in the hands of ex-officers, made the military the virtual master of the system since 1953.

To be sure, one of the peculiarities of recent Egyptian political life has been the appalling lack of political backbone among the civilian leadership. These were mostly men of great intelligence, efficiency and expertise;

they were also a singularly depoliticized lot, devoid of political and ideological consciousness and therefore unable or unwilling to mount a viable counterweight to the military. In the various contests of power at the top, the civilians, or at least some of them, tended to take sides with different factions headed by ex-officers; yet as far as we can discern, no civilian actually *led* a factional power struggle. A few who dared to stand up to the military were purged; the vast majority, more interested in high office than principles, complied with the military's wishes. The final cost to the system of the civilians' compliancy and the military's aggressiveness was great in many respects, especially in the building of the ASU (Arab Socialist Union). The President's belated efforts to repoliticize the civilian centre of the political spectrum (to which most of the civilian leadership belonged) after a decade of strenuous depoliticization, were not immediately successful. The conversion of docile technicians into politically conscious party-men could not be accomplished overnight.

Obviously, the best index of the officers' position within the leadership is their control of strategic posts. Both of Egypt's Presidents — Nagib and Nasir — had been officers, as were all of the Vice-Presidents. The four men who had successively occupied the Premiership — Nasir, Sabri, Muhyi-al-Din, and Sulaiman — were also ex-officers. In addition, several key ministries — Defense, Local Adminis-

tration, Military Production, and the Ministry of State (for Intelligence) — have been headed by officers from the very outset. Certain other ministries changed hands between ex-officers and civilians over time, i.e., Foreign Affairs, Tourism, Industry, Power, High Dam, Information, Scientific Research, Communication, Agrarian Reform, Supply, Youth, Labor Education, Social Affairs, Planning, Waqfs, Culture and National Guidance. The highly sensitive Interior Ministry became the preserve of ex-officers such as Muhyi-al-Din and Guma'a with the single exception of Abd-al-Azim Fahmi, a police officer. Even the Ministry of Public Health has witnessed a covert form of quasi-military intrusion — Muhammad Nassar and Abd al-Wahhab Shukri, the present minister — have both had long records of identification with the Armed Forces as military physicians. As for the Ministry of National Guidance, the state's supreme propaganda agency, it has been headed by successive ex-officers since 1958.

Ministries with uninterrupted civilian leadership included Justice, Public Works, Housing and Utilities, Irrigation, Commerce, Agriculture, Treasury, and Higher Education. These were highly technical areas, generally unsuitable for individuals of military backgrounds: to appoint an officer as Minister of Higher Education would have been ludicrous at the very least. Yet, in the final analysis, various means were devised to

assure military control over these 'civilian' ministries.

In retrospect, three basic strategies of control have been discernible since the military's direct involvement in government beginning in 1953. The first and crudest strategy consisted of the outright takeover of key ministries by leading RCC members, who employed civilians in second-level slots as sources of expert advice. In later years, as Vice-Presidents and Deputy Premiers in charge of clusters of related ministries, or "Sectors", the leading officers continued to exercise direct supervisory functions over the subordinate ministries, which were often headed by civilians. The second strategy employed was to maintain a 'military presence' in the civilian-led ministries by placing officers at the #2 slots, just below the top. Depending on the organizational make-up of the particular ministry, the military appointment could come at the Deputy Minister (a Cabinet post), or Undersecretary (below Cabinet) level.

The military's most ingenious method to perpetuate control centered on the advent of a new breed of officers, identified here as 'officer-technocrats'. Most of these men began to appear in leading positions beginning in the late fifties and soon achieved cabinet or higher status, often displacing civilians and other military men.

Who were these officer-technocrats who constituted 13% of Egypt's 131 top élite since 1952? According to the classification employed here, almost

all had been officers who went on to receive non-military degrees in diverse fields — engineering, physics, political science, law, history, and journalism. Two of the officer-technocrats were military physicians. The best known among them was General Muhammad Nagib, an officer with a law degree.

In essence, the rise of the officer-technocrats was the military's answer to its civilian critics. For now the military had trained its *own* experts to cope with the new and diverse complexities of an industrializing society. Through these men the military could extend its scope of effective control further than ever simultaneously reducing its reliance on the civilian experts. Given the views and needs of the leadership, the off-techs were bound to succeed; they combined and enjoyed the best of two worlds.

Education

Inquiry into the educational backgrounds of élites can reveal important clues about the leadership's sense of priorities, the direction of socio-political change as well as the political system itself. The 'officer' category contains 27 individuals whose primary field of formal study was military science in which they held at least one degree. While several of these pure military types also pursued non-military studies, none of them actually completed the requirements for academic degrees. In contrast, the officer-technocrats went beyond the confines of a military education to

obtain academic degrees in non-military fields. Among the 87 civilian leaders, there were 19 engineers — the largest single specialization category. In percentage terms, the engineers represent over 20% of the total leadership since Sept. 1952 and as such reflect the régime's singular commitment to rapid industrialization.

The stress on general economic development is further reflected by the relatively high number of agronomists (9), chemists (4) and economists (15). Moreover, the 9 agronomists are indicative of Egypt's serious food problem. Among the social sciences, the more traditional field of geography (5) is 'over-represented' in contrast to sociology (1). The field of law claims a high proportion of the élites, especially when the two military lawyers are added to 19 civilian lawyers, for a total of 21. But the fact that the number of lawyers falls short of the military or engineer categories clearly indicates the secondary role played by the former in Egypt, in contrast to many other countries, especially the United States. Furthermore, there has been a decline of lawyers and a concomitant increase in technical specialists since 1952. A heavily lawyer-orientated culture before the revolution, Egypt continued to rely on the services of lawyer-politicians in the early years of the revolution. With the advent of planned, accelerated socio-economic development that required technical specialists, the lawyers' utility gradually declined. As 'generalists' the law-

yers lacked the specialized training to cope with the new technological environment. Politically, the military-revolutionary milieu proved incompatible to the lawyer. Not only was he too closely identified with the pre-revolutionary political culture, but also his traditional 'brokerage' functions were not needed in the new society. Legalistic, competitive politics and economics had been replaced by ideological, revolutionary politics, and the lawyer became the odd-man out; his status is not likely to change in the foreseeable future.

A striking aspect of the cross national study of leaders is the relatively high level of education possessed by élites in certain developing countries. On the basis of preliminary investigations, it seems that the general educational level of cabinet-level leaders in a number of developing countries actually exceeds that of corresponding Western élites. While the identification of the causal factors behind this phenomenon fall outside the scope of this study, it seems that countries committed to rapid modernization feel a greater actual and psychological need to have trained experts at the top. To a large extent this has been the case in modern Egypt. Out of 131 leaders only one lacked a college education. Yet the more impressive fact is the unusually high number of those holding doctorates — over 47%. In other words there were almost as many doctorates as the B.A.'s and M.A.'s combined.

Despite France's greater cultural

influence on Egypt, a larger number of leaders went to Britain and the United States for purposes of study. Although France educated fewer Egyptian leaders, her ideological influence — especially of the French left — seems to have been greater than that of the United States and Britain combined. A partial explanation might be found in the particular specializations studied in the latter countries which in most cases were of a technical nature. In contrast, almost all of those who went to France studied law and/or political economy. As far as we know not a single one of the 131 received a degree from a Soviet institution or even stayed there for specialized training for any length of time, except official visits.

The largest share of higher education was borne by Egyptian universities, especially at the Bachelors and Masters level and increasingly at the Doctorate. In view of the high cost of foreign education, the increasing diversity of offerings at Egypt's five universities and the well known reluctance of the foreign educated to return to Egypt, one can anticipate a sharp decrease in the number of those studying abroad. Despite its obvious benefits, any significant curtailment will tend to push the country's higher education into intellectual isolation and stagnation.

As a result of the induction of a large number of civilians into the leadership, it is possible to point to the emergence of a new salaried "middle class" of modernizing élites in

Egypt — as is the case in many other developing states. But the notion that these new *élites* are joined together by education and skills is found to be incorrect with respect to Egypt. Furthermore, the assumption that the new men are ideologically uncommitted, at least for the time being appears to be faulty. Indeed, beyond their self-image of being “modern men” and their total commitment to rapid modernization, there exists no common bonds to unify the emerging new class.

Beginning in the early '60's there appeared unmistakable tendencies among the Egyptian *élite* toward bifurcation along several lines. The events since June 1967 have confirmed the existence of these cleavages. First, there was the disunity among the remaining members of the Free Officers' “core”. The hidden Nasir-Amir controversy represented one aspect of this disunity. It was also symptomatic of division within the military establishment itself.

During the same period, there were growing signs of ideological cleavage among the *élite*, also confirmed by the controversies in the aftermath of the 1967 war. In mid-1965, the ideological bifurcation was exemplified by the rivalry between Ali Sabri and Zakariyya Muhyi al-Din, as well as by Nasir's repeated mention of the role of “Communists” in Egypt. The lack of ideological consensus has been exacerbated since the war.

A third dimension of potentially serious cleavage which has been dis-

cernible since the war is the officer vs. civilian dichotomy. The growing number of civilians in the leadership constitutes a potential source of conflict. As the country develops industrially and politically, the regime inescapably and increasingly will have to depend on highly trained engineers, scientists, educators and the like whose administrative-technical expertise is greatly superior to the junior college level education of the officer class given at the Military Academy. Therefore, it is conceivable that in time this rapidly growing sector of the “middle” class may challenge the predominant position of the officer class by virtue of its superior training and importance. Thus, its members may resent the supervision exercised over them by the less competent military and not only demand additional key posts in the power structure but also a larger voice in policy formulation.

A similar danger that is already perceivable is bifurcation within the civilian sector of the nebulous “middle class”. This may happen between in-groups and out-groups, as in the case of college professors and engineers who want to gain entrance into high governmental positions. More crucial is the alienation of the lower, less affluent levels of the “middle class” whose material and prestige expectations go unfulfilled. Yet despite these divisions, the “middle class” is judged to be able to confront and defeat any challenge by traditional Egyptian groups.

Three of Israel's universities are described by a professor in the U of T School of Social Work who visited Israel with his family last summer

Universities in Israel

BENJAMIN SCHLESINGER

IN 1968, Israel had a population of 2,850,000 of whom 25 per cent were in the 15–19 year range and 33.4 per cent in the 0–14 age category. The combined enrolment of Israel's higher education institutions is about 30,000 students. The expenditure of these institutions runs to 250 million Israeli pounds (\$83.3 million) per year of which one half is met by the government.

The Hebrew University

The Hebrew University of Jerusalem, with its four campuses at Mount Scopus, Givat Ram, Ein Karem and Rehovot, is the world's largest Jewish institution of higher learning. The University sets itself a threefold aim: — To serve the cause of human progress by extending the boundaries of knowledge in all areas of study and especially by offering its cooperation to the developing countries;

— To serve the Jewish people by creating a living centre of national culture and scholarship and strengthening the bonds between Israel and the Diaspora;

— To serve Israel by participating in the creation of its national culture, training qualified professionals for leadership roles in the country's development, and working towards the solution of the country's diverse scientific and social problems.

— The seven Faculties and four Schools of the Hebrew University welcome students from all over the world, irrespective of race, creed or colour, who join with the Israeli students, Jews and Arabs alike, in devoting themselves to the highest ideals of a university education — the unending, fearless quest for truth in all fields.

The Mount Scopus Campus: The founding of the Hebrew University

on Mount Scopus in 1918 was an act of faith in the capacity of the Jewish people to build its future, a declaration of the people's determination to create the conditions for a spiritual renaissance which would inspire and guide the new society they were pioneering in their Homeland.

Following the opening of the University in 1925, development proceeded apace. But in 1948, Mount Scopus was severed from Israel's capital city and for nineteen years it remained a lone, inaccessible, Israeli-held enclave in enemy territory. Three other campuses were developed to meet the pressures of Israel's higher educational needs — but the dream of a return to Mount Scopus never faded.

On June 7, 1967, Israeli troops liberating the Old City of Jerusalem once again opened the road to Mount Scopus and the dream was realised. In a gesture of identification with the future, young volunteers from abroad began clearing away the rubble of twenty years of tragic neglect. One year later, on the fiftieth anniversary of the foundation of the Hebrew University, the foundation stones of a new University City were laid on Mount Scopus — the beginning of a dynamic program that will restore life and learning to this historic hillside.

The main endeavour in the rebuilding of Mount Scopus will be concentrated on the establishment of undergraduate and graduate student residences to provide campus accommo-

dation for up to 8000 students, with initial plans calling for a resident student body of 2500 by 1970. Building is already fast proceeding, and the first students moved into temporary accommodation on the hillside's lower slopes in August 1968.

In the first phase of reconstruction, the Faculty of Law and all the first-year courses of the Faculty of Science will make their home in restored and new buildings on the campus. New building will also include the Harry S Truman Centre for the Advancement of Peace, the Martin Buber Centre for Adult Education, and a centre providing facilities for a preparatory course the University offers to Israelis, Jews and Arabs alike, and overseas students, who — because of their lack of a sufficiently broad cultural background — need special training before entering the University.

In returning to Scopus, the University is embarking on an expansion plan that will not only revitalise the original campus, but will also permit the implementation of long-range programs for extending facilities to cope with the ever-growing demands for higher education from both Israeli students and those from abroad.

The Students: The student body at the Hebrew University reflects the cultural diversity which typifies Israel. While many students are Israel-born, large numbers were born in Europe, Latin America, North and South Africa, Asia and North America. Of the Israel-born, it is gratifying to note a steady rise in the number of Arab

and Druze students in all Faculties. In recent years the Hebrew University has organised special courses for students from the developing states of Africa and Asia, and in addition to these a considerable number of individual students from abroad have been drawn to the University every year for the particular facilities it offers in numerous specialised fields.

The Israeli students, local-born and immigrants alike, are a cross-section of Israeli society. In the main they are older than their counterparts abroad, since they come to University after their army service. Most of them, owing both to their home circumstances and to a disinclination to financial dependence on their parents, take part-time and even full-time employment to finance their tuition and living expenses. Fees are deliberately kept to a low figure which today stands at between IL 700 (\$235) and IL 800 (\$270) and the University makes every endeavour to help students by the provision of subsidised accommodation, meals, and the granting of scholarships and loans. But with the constant rise in the number of students enrolled, only some 10 to 15 per cent can be accommodated in the University's hostels. It is to ease the immense financial burden thus created that a major drive to remedy the situation is now in progress through plans for the construction of the new Mount Scopus University City.

The Students Organization, an independent student body many of whose activities are subsidised by the

University, organizes an active sports, cultural and entertainment program, and runs its own bookshop and duplicating service to reproduce lecture notes and other texts. Extra-curricula activities include an orchestra and folk-dancing troupe, a dramatic group and the publication of a weekly newspaper. The students also organize their own employment agency which finds jobs for those who must support themselves. Services for students include health and psychological counselling services, loans, and subsidised cafeterias.

Overseas Student Programs: The University organizes special programs for overseas students who are qualified for admission. These students may choose their program of studies from among the various courses taught at the University, but must enrol in at least two courses of Jewish studies and take at least 8 hours of classes per week in which the language of instruction is Hebrew. Exams may be written in English or any language which the instructor understands.

The One Year Study Program for North American Students corresponds to the Junior Year Abroad Program run by many American universities. In addition to special courses in Jewish studies, students in this program pursue the regular course in their chosen field and are given full credit for these courses by their own colleges.

A special 3-month intensive Hebrew course, offered on the campus
(Continued on page 82)



Birth of a trysting place for mind and mind

IN THE PRESENCE of what the *Toronto Globe* described as “a brilliant company gathered on a platform under the trees”, the Lieutenant-Governor of Ontario and Visitor of the University of Toronto, Sir William Mortimer Clark on June 10, 1904 laid the cornerstone of “Convocation and Alumni Hall”, the name

then bestowed upon the University’s central meeting place. Along with other relics in the Clark estate the trowel used on that occasion came into the possession of the Presbyterian Church. This year the Clerk of the General Assembly, Rev. L. H. Fowler, presented it to President Claude Bissell, *above*, who turned it over to

Professor Humphrey Milnes, University College Archivist, for safe-keeping.

The original Convocation Hall in the east wing of University College was destroyed by the fire of 1890. Ten years later, when the alumni were discussing a replacement for the memorial window (also destroyed in the fire) they were urged to raise their sights by Dr. R. A. Reeve, Dean of Medicine and president of the newly established University of Toronto Alumni Association.

Dr. Reeve suggested a memorial hall which "would now more fully commemorate the heroism of the men who fought and fell at Ridgeway (in the 1866 Fenian Raid); and, in addition, be a most timely memorial to the patriotism of those who have suffered in South Africa, fighting in defence of the Empire." The building, Dr. Reeve suggested, "would ever be a splendid object lesson, pointing a moral of high order to the flower of the youth of our country, who flock to its greatest seat of learning."

Since no funds were available for such a project, the general public, Dr. Reeve asserted, "should feel it their duty to help in this event, especially as the present disability is not the fault of the University authorities", and alumni "have a double duty, to give on their own part and to urge others to give". A memorial hall committee of the U.T.A.A. approved the proposal and set up committees to select a site, prepare plans, and invite subscriptions. O. H. Howland,

seconding the motion to establish a financing committee, expressed the hope that "the building when erected would be possessed of such architectural beauty as would make it an attractive and instructive monument as long as it should last".

Three and a half years passed between the time these decisions were taken and the cornerstone was laid. Many problems had to be overcome. Dr. Reeve explained: "The choice of the best available site — at the southwest limits of the University campus — was easier than securing it proved to be". This was occupied by the Dominion Observatory, for which another site had to be found. The architects, Darling and Pearson, designed an amphitheatre "enabling the largest number to see and hear properly".

By the time the cornerstone was laid, \$52,000 had been subscribed toward the anticipated total cost of a bit more than \$100,000. "Of this amount", said Dr. Reeve, "about \$19,000 have been given by friends, upwards of \$27,000 by graduates, and — a most gratifying fact — upwards of \$5,000 by undergraduates in attendance". The provincial government provided the remainder. Two years later Convocation Hall as it stands today was in use. But, Dr. Reeve regretfully noted, the "view did not carry" that the hall should be a war memorial; it was, however, "a trysting place of mind and mind, the play of fancy, the weight of argument, the force of appeal".



NOTES ON THE CHANGING

THE MOST SALIENT characteristic of the Canadian university scene is now change, and its pace is quickening. A lengthening list of traditions that seemed solidly rooted have been thrust away, sometimes after great battles but sometimes almost without fuss. The relations of the component estates of the university have shifted; new alliances are replacing those of yesterday, and the old balance of power has given way to a struggle for power. The external relations of the university, both as an institution with its general community, and as a congeries of interests each with its own external interlocutors, have grown much more important and critical, and may soon become determining.

The most obvious change, itself in good part the cause of most of the others, is the change in size of the total university community and of individual universities. In 1958-59, the full-time university-grade enrolment in Canada was a little under 100,000; in 1968-69 it was close to 300,000: a trebling in a single decade. New institutions have been established to accommodate some of this growth, but most of it has taken place within existing institutions and has swollen them to a size never contem-

plated even a few years ago. In 1954, the Report of the President of the University of Toronto began with a section entitled "The Crisis of Numbers." The level of enrolment that seemed so critical to him was less than 10,000 full-time students; this year, the full-time winter enrolment alone will be about 25,000.

One very important aspect of this increase in enrolments is that while some of it is due to an increase in population, most of it comes from an increased participation rate. In the early '50s, the full-time enrolment fluctuated between 4 and 4½ percent of the 18-to-24-year-old age group; in the year 1955-56 a steady growth began, until in 1967-68 it had reached 11.4%. Here is a multiplied increase in heterogeneity: the population of Canada is much more heterogeneous than it was a couple of decades ago, and the segment of the population that enters the university is about three times as broad as it was then, and twice as broad as a decade ago.

This greater heterogeneity corresponds to a greater diversity in the work done at the university. Just a few years ago Canadians used to argue that the course in Hotel Management at Cornell was an illustration of what they somewhat condescend-

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ingly described as the difference between Canadian and American university education. Well, Canada has its university course in Hotel Management now, and in Secretarial Science, too; it has programs in interior design, in counselling and guidance, in horticulture, and in a number of technologies. It is hard to know which is cause and which effect: does the growth in the size and heterogeneity of the university population lead to the development of courses which a little while ago we would have thought to be unacademic in nature, or does the presence of such courses cause the larger and more varied enrolment? It probably works both ways: the high social and economic value of a university degree sends thousands of persons onto campuses who have little bent for the traditional disciplines and are glad to take something "practical" while they pursue their magic parchments; at the same time, there are other thousands who are eager for vocational preparation and who, in a continent increasingly dominated by the land-grant college and state university traditions, see nothing incongruous or dangerous in demanding that the university provide such training.

All of this has greatly reduced the



difference between the university and the general community. Until quite recently, no-one contested the university's claim that it was a special-purpose institution devoted to the advancement of learning and the education of an academic, professional, and social elite. Now the "advancement of learning," so far from separating the university and the general community, is linking them inextricably, for research (as the advancement of learning is now called) has become an indispensable support of government, industry, commerce, the professions, communications, etc. And to the education of the old elites has been added the training of so many vocational groups that distinctions between "learned" and other callings are becoming tenuous. The university is now responsible for manpower training over so broad a spectrum that most segments of the community

have an immediate relation with it. Even those who do not recognize such a relationship have become acutely aware that they pay increasingly heavy taxes to support the university, and feel that they therefore have a right to participate in the decisions which determine its nature, operations, and budget.

The university thus finds it increasingly difficult to sustain the role of a special-purpose institution, and is constantly pressed towards the condition of being a reflection of the general community. This has, of course, endless implications: let me discuss two of them to illustrate the kinds of problems that may rise.

In recent centuries the university has emphasized its detachment from social and political issues. It has had very good reason to do so, for when the university was the servant of a particular church or dynasty, each religious reformation or dynastic coup was followed by a purge of the university. With the advent of the pluralistic society, the university was enabled to retire from such dangerous immediacy into the obscurity and safety of detachment. This detachment or neutrality became one of the distinguishing marks of the modern university, which was enabled thereby to develop the doctrine of academic freedom: an atmosphere tolerant of, and providing opportunity for, variant and conflicting viewpoints and every form of intellectually responsible criticism and persuasion, all premised on the postulate that the university itself would remain permanently free from

all commitment except to its own procedures. Perhaps this detachment was not always perfect: the accusation is sometimes made, for example, that some faculties of medicine have systematically taught their students that socialized medicine is wrong. In time of upheaval, too, universities often forget, or are forced to put aside, their neutrality. But, in ordinary times and for the most part, universities have been faithful to it. Can they continue to be in the face of the changes we have been noting?

There are some ominous signs. For several years there has been an increasingly insistent demand from the New Left that the University, as they put it, free itself from the "class structure of the industrial-military complex," because a "critical university" with a "relevant curriculum" and "peace- and justice-oriented research," a "university which serves the people" and in which "an alternative to capitalist society" can be developed. When it began to be understood that these demands were made in earnest, they were almost unanimously opposed by people (often including the Old Left) who believed in academic freedom and the liberal university; it would mean, they said, the supplanting of the free university by a seminary for Marxists. The university should provide harborage for people who believed in revolution, but also for people who opposed it; it must itself be uncommitted and neutral.

Little by little, however, the university reaction has been changing. On this continent, to which I will

limit myself, the change has gone farthest in the United States, but it is perceptible in Canada as well. Three great issues, easier to distinguish than to separate, have pressed in upon the liberal conscience, particularly within universities: racial injustice, the war in Vietnam, and poverty. The first of these did not at the outset seem to threaten the university's detachment too much because it was able to undertake a special response within itself, and many a conscience was temporarily assuaged by the decision of a number of universities to seek out, recruit, and support substantial numbers of black students, many of them uncertainly qualified for the studies they were thrown into. For perhaps a year, everyone luxuriated in the sense of magnanimity that this gesture induced, but there was soon cause for it to be replaced by more fearful reflections. The gesture left the problem of racial injustice largely untouched, and its consequences have complicated the university's response to the other issues.

With respect to the second issue: just one year ago, at San Francisco, I chaired a panel of graduate deans and undergraduate and graduate students discussing a number of university problems, and one of the demands put forward by the students was that the universities go on record against the war in Vietnam. The decanal panelists, and all members of the conference of graduate deans participating in the discussion, were unanimous in insisting that however obligatory individual members of the

university found it to work for peace in Vietnam, the universities themselves must not take a stand, since that would inevitably undermine the university's necessary detachment and therefore the academic freedom of its members. A fortnight ago, however, the Faculty of Arts and Science at Harvard, in formal session, resolved by a large majority that the United States should withdraw its forces from Vietnam. Similar action was taken by senates and faculties in other universities. A few days ago I asked the Vice-Chancellor of one of the campuses of the University of California whether when his university's senate passed this resolution it was not surrendering its claim to detachment from social and political commitment, and therefore abandoning the basis of academic freedom. He seemed startled; it was the Vietnamese problem he had been concentrating on, not the university problem. But he recovered in an interesting way: the senate of the university did not speak for the university except in matters of its constitutional competence, such as curriculum and examinations; the authority of the university lay in the Board of Regents, and it had not taken a stand on Vietnam!

The third great issue, poverty, closely related to racial injustice and not unconnected with the war in Vietnam, is not receding. If the universities have made a special response to the problem of racial injustice, and are visibly moving towards commitment on Vietnam, will they be able to resist the massive, widespread, and

multiple pressures towards commitment on poverty?

Not far behind these three great issues there loom others. Pollution may be the most prominent. Here, as in the case of educational opportunity for underprivileged minorities, universities have special competences which may again lead them towards what seems a limited, but may easily turn into an open-ended, political commitment.

This is an issue in which Canadian universities are likely to experience as much pressure towards commitment as their American counterparts. Racial injustice is on a smaller scale in Canada, but I am not sure that it is less flagrant than in the U.S. The war in Vietnam is not so close to us as to the Americans — no draft, no casualty lists, no direct responsibility for operations against civilians — but we can match the Americans for poverty problems and the gross inequities in the way in which our social system works. For the Canadian university, as for its U.S. counterpart, pressures towards commitment are growing. On both sides of the border, the fact of a commitment — any commitment — to a political or social position will be more important for the future of the university than the content. If the detachment goes, the freedom will soon go with it. After a university has declared that the war in Vietnam is immoral and damaging and that the government must withdraw from it by the end of the year, how much freedom is there for a historian or a political scientist in that university to

teach that the war is right and necessary, and must be continued until such and such objectives have been secured? After a university has declared that existing poverty is morally and socially unacceptable, and that it is an inevitable consequence of the market economy, how much freedom is there for an economist in that university to teach that whatever its faults the market economy is better for society as a whole than known alternatives? I am not, of course, arguing for the war in Vietnam or for the market economy; I am saying that university commitments to social and political positions are not consistent with academic freedom.

This is one implication of the university's movement towards the general community. The second is the growing influence of analogy from the political structure of the general community upon the internal posture of the university. When the university was seen as a special-purpose institution, it was accepted that its internal posture should be determined by these purposes. Thus the founder and sustainer of a university — a state or a church or a group of individuals — was the source of authority in the university. It vested some of this authority in a Board of Governors, and expected it to ensure that the particular purposes for which the university had been created were in fact carried out. The Board in turn delegated some of its authority to a president and other administrators, and some to a senate or similar agency of the university's teaching staff. Some tensions

and ambiguities between these levels of authority always existed, but the rationale of authority was clearly responsibility: the ultimate authority rose out of the responsibility for providing for the needs of the institution; that of the Board, out of the responsibility for supervising its general operation; that of the president, out of the responsibility for administering it; that of the senate and the faculty councils, out of the responsibility for performing its academic functions. The students had, until recently, no role in all this: they were acknowledged to be the objects of a good deal of the university's activity, but this was not seen as conferring upon them any authority. They were beneficiaries of the university, not, strictly speaking, members (one recalls that most universities traditionally defined their members as those who had taken their degrees).

To those who see the university not as a special-purpose institution but as a reflection of the general community, this structure seems anomalous. They denounce it as hierarchical and demand that it be replaced by a democratic structure, like that of the general community. They argue that the Board of Governors no longer serves a valid purpose, indeed that its real function today is to bind the university to the service of the business world, and that it should be replaced by a governing body drawn from and responsible to the university itself, because the university is a "community" and, like the general community, should be entirely self-

governing. Power within the university should be recognized as emanating from "the people," i.e., the students and the faculty, and should be exercised by delegation to democratically-elected representatives. Distinctions between faculty and students are, in this view, unimportant; although it may be acknowledged that they are in some respects two different estates, these estates are at best equal, and if it comes to a contest, students are the more important of the two ("whom does the university serve? what is knowledge for?"). Unless the faculty concedes parity in the sense of there being as many student members of all governing bodies as there are faculty members, the hint is strong that then parity will be enforced in the more exigent sense of students and faculty members having equal votes with no distinction of estates, so that a departmental assembly may have perhaps 30 or 40 faculty votes and a thousand or so student votes.

Such an argument is naturally seen by the faculty as a threat to its vital interests, but it is in some respects hampered in opposing it by its own recent rhetoric. For many years the faculty of the Canadian university fought against the authoritative structure of the university hierarchy, in which, it is true, it participated, but only as low man on the totem pole. At first it tried to gain admission to Boards of Governors so as to share in the senior authority; when this was everywhere resisted, a strong tide set in of opposition to the power of

Boards *per se*. The president and the administration generally were seen as willing or reluctant captives of the Board, and ordinary anti-administration sentiment was correspondingly intensified. A struggle for power ensued, in which the faculty, much closer than its opponents within the hierarchy to students, often enlisted student aid against Board and administration. A few years ago the tide began to run increasingly in favor of this strategy, and resulted in widespread faculty membership in Governing Boards, faculty participation in selection of presidents and other academic administrators, and generally in the rise of faculty power. The faculty naturally saw this as the democratization of the university, but their allies, the student radicals, saw it as only the beginning of such democratization; they wanted now to extend it to include students on an equal basis. When faculty, to whom some participation by students was acceptable, but not in everything, and not on an equal basis, began to argue against such extension on the grounds of the special purposes of the university, the student radicals saw this as a betrayal. To assume that an equal student voice in matters of curriculum, grading, etc., would lower standards was, they said, to reveal an elitist bias. To argue that student participation in the appointment, promotion, tenure, and dismissal of faculty members was a threat to academic freedom was to show that academic freedom was only a name for special privilege.

With these erstwhile allies now moving into sharp opposition to each other, the relation of each to its old opponents is changing interestingly. Student radicals have begun to hold forth to central administrations the enticing prospects of peace and good fellowship, while they shift the heat to faculty councils and, even more, to departments and departmental committees. Faculty members, on the other hand, have begun to look to central administrations, and sometimes even to Boards, for protection against new dangers — or rather, old dangers from new sources. Boards, once the darlings of government, are now seen by cabinet ministers as mixed blessings, and perhaps as political handicaps. Whether Boards will cast about for new allies, within or without the university, whether they will concur in their own dissolution or stand and fight, is not yet clear.

Another thing that is not clear is what the public reaction to all these changes will be. Will the public be as intoxicated with the metaphor “community of scholars” as the student radicals have been? Will it take the metaphor, which embodies a vital aspect of the university, as a full account of the fact, and draw therefrom the inferences of complete autonomy and absolute self-government? Or will it instead fasten upon one crushing difference between the metaphor and the fact: that a real community supports itself, whereas the university is almost wholly dependent upon the public purse?

In speculating upon the answer to

this question, one must bear in mind that the costs of higher education are growing much more rapidly than the gross national product, and will therefore impinge upon the public consciousness more and more heavily as long as the trend continues. If, in addition to this financial impingement, the public becomes fretfully aware of a diminishing detachment of the university from social and political issues, if it sees the university as a very expensive irritant, it may find its own way to reassert the institutional nature of the university. I think the public sees the university as a somewhat pampered *institution*, brought into being at public expense for particular purposes which are, or ought to be, for the public good; it sees the faculty as employees of that institution, and therefore indirectly of the public; and it sees the students as the immediate and highly-favored beneficiaries of the public largesse. How far it will accept an extremely challenging departure from this configuration is unclear. Certainly two kinds of backlash are becoming visible: intensified resistance to the increased taxes required to meet increased university costs, and growing demands for stricter control of radical manifestations. The effect on the public of overt university commitments, if there are any, to specific political and social positions will presumably vary, but I fear that in the long run, if the university discards its neutrality, it will once again become the political servant of the government of the day.

Some of the possible consequences of change which I have envisioned are very disagreeable: a diminution of emphasis on the academic in favor of the vocational, the loss of detachment, and with it of academic freedom, an internal struggle for power, punishment by the public, and loss of autonomy. I think most of us would try very hard to avoid such consequences. But we must be careful not to try to do so by stopping all significant change. Some changes, particularly in the internal posture of the university and in its machinery for securing the willing assent of its members, are needed, and can operate in defence of the university's integrity. Others are inimical to it, and I hope they are resisted, but discriminatingly. Most of the changes are brought in the wake of growing enrolments, and it is a real social and philosophical question whether we wish to impede such growth. Certainly the demand for universal accessibility to higher education is not diminishing.

It may be that diversification of higher education and a strengthening of alternative streams, such as community and technical colleges, can rescue the universities by attracting to other institutions large numbers of persons who would otherwise go into the universities.

Even that prospect is not without its disadvantages: it offers the relative safety of diminishing centrality, importance, and resources. But then does that not resemble the situation out of which the university's freedom first grew?



A home for Library Science

BRIAN LAND

AFTER A WAIT of 42 years, the School of Library Science is soon to occupy a building of its own. In December 1970, the school is scheduled to move into new quarters specially designed to meet its requirements for teaching and research.

For the first 37 years of its existence, the School occupied quarters on the third floor of the College of Education building. For the past five years, it has been accommodated in a three-storey building at 167 College Street and on two floors of an adjacent building at 256 McCaul Street, connected to it by a walkway at the second level.

With a current enrolment of 215 full-time and 77 part-time students, the University of Toronto School of Library Science is the largest library school in Canada and one of the two or three largest in North America. Since its establishment in 1928, the School has graduated more than 2300 librarians.

The new School of Library Science is part of a three-building complex being constructed on a three-acre site

bounded by St. George Street, Sussex Avenue, Huron Street and Harbord Street. The other buildings in the complex are the Humanities and Social Sciences Research Library which will be one of the largest libraries in the world, and the Rare Books Library. The School of Library Science building will be located on the northeast corner of the site and will have a separate entrance.

Principal architects for the project are Mathers and Haldenby, Toronto, who were responsible for the National Library, Ottawa. The design consultants are Warner, Burns, Toan & Lunde of New York. This architectural firm has won awards for its design of the Olin Library at Cornell University, Ithaca, N.Y., the John D. Rockefeller Jr. Library at Brown University, Providence, R.I., and the Hofstra University Library, Hempstead, N.Y.

Planning for new facilities for the School of Library Science began in 1961 when it became evident that space in the College of Education building, where the School had been housed since its establishment in

The author, Director of the School of Library Science, is seen on the facing page with an architect's model of the building now under construction

1928, was inadequate to meet the needs imposed by increased enrolment in the Library School and in the College. It was decided that the most satisfactory solution to the problem was to include quarters for the School of Library Science in the program for the new Humanities and Social Sciences Research Library then being planned.

In 1964, the Director of the School was instructed by the President to draw up plans for quarters that would accommodate an enrolment of 400 full-time students together with the necessary academic and support staff. As a result, plans for the new library school were included as part of the 77-page *Program for the Construction of a Building Complex to House the Humanities and Social Sciences Research Library and the School of Library Science* presented to the President in 1965.

As a graduate professional school, the School's chief functions include teaching, the formulation and execution of research projects, and a program of continuing professional education carried out through sponsorship of workshops, conferences and institutes. To provide the necessary space for these functions to be performed effectively, the School of Library Science building will have eight floors: one below ground level, one at ground level and six above ground level. The net floor area of approximately 52,600 square feet has been allocated as follows:

First Basement Floor: An audio-

visual utility room, an audio-visual retrieval room; and a mail and receiving room.

First (Ground) Floor: A data processing laboratory; a duplicating and photocopying room; an audio-visual control room; an audio-visual preparations room; a student locker area; and a student lunch room.

Second Floor: The main lobby; a lecture theatre seating 130; two lecture rooms, accommodating 40 each, with raised floors to allow for electrical cabling for computer-assisted instruction (CAI) equipment; the general administrative offices; the office of the Director; staff conference room.

Third Floor: Two lecture rooms, each accommodating 40 students; one lecture room for 30 students; two laboratories for cataloguing and classification, each accommodating 30 students; a studio for closed-circuit television; four seminar rooms; and two typing rooms.

Fourth Floor: The library, including the chief librarian's office; the library office area and work room; the circulation desk; a microform reading room; a library teaching room. The lower floor of the library will house the card catalogue, vertical files, current periodicals, periodical indexes, the reference collection, trade and national bibliographies, maps, 28 individual study carrels, and reading room tables and chairs for another 32. The library area on the fourth and fifth floors will be self-contained with one check-out point on the fourth level.



The three people who have guided the School of Library Science since its inception: Miss Winifred Barnstead, 1928–1951, centre; Miss Bertha Bassam, 1951–1964, left; and Brian Land, 1964 to the present.

CHRONOLOGY

- 1928 University of Toronto Library School established and attached to the College of Education. Winifred G. Barnstead appointed Director. Began offering one-year course leading to University Diploma.
- 1936 One-year course leading to the degree of Bachelor of Library Science established.
- 1937 First B.L.S. degree awarded. School accredited by American Library Association.
- 1946 University Diploma course discontinued.
- 1948 Representative of the graduates in library science elected to the Senate.
- 1950 Advanced one-year course leading to the degree of Master of Library Science established.
- 1951 First M.L.S. degree awarded, the first such award in Canada. Winifred G. Barnstead retired; Bertha Bassam appointed Director.
- 1952 Director became ex-officio member of the Senate.
- 1954 University Diploma course formally withdrawn.
- 1956 School re-accredited under 1951 Standards of the American Library Association.
- 1964 Bertha Bassam retired; R. Brian Land appointed Director.
- 1965 Library School detached administratively from the College of Education and renamed the School of Library Science. Senate Board of Library Science Studies established. Member of the Council of the School elected to the Senate. School moved to quarters at the corner of College and McCaul Streets.
- 1969 Largest number of graduates to date: 223 B.L.S. and 20 M.L.S. degrees awarded.
- 1970 B.L.S. degree program established. Proposal for doctoral program developed. New building scheduled for completion.

UNIVERSITY OF TORONTO SCHOOL OF LIBRARY SCIENCE

Enrolment as of December 1

(FT—Full-Time; PT—Part-Time; T—Total)

	1964-1965			1965-1966			1966-1967			1967-1968			1968-1969			1969-1970		
	FT	PT	T	FT	PT	T	FT	PT	T	FT	PT	T	FT	PT	T	FT	PT	T
B.L.S.	102	2	104	153	0	153	177	3	180	192	1	193	217	0	217	197	0	197
M.L.S.	1	10	11	1	25	26	5	37	42	5	50	55	5	59	64	18	77	95
Total	103	12	115	154	25	179	182	40	222	197	51	248	222	59	281	215	77	292

Degrees Awarded

	1937-1940	1941-1945	1946-1950	1951-1955	1956-1960	1961-1965	1966-1969	1937-1969
B.L.S.	192	151	248	269	218	439	721	2,244
M.L.S.	0	0	0	7	11	11	35	71
Total	192	151	248	276	229	450	756	2,315

Fifth Floor: The remainder of the library, including most of the book-stacks; four group-study rooms each accommodating six students; approximately 92 individual study carrels, 20 of which are lockable; and a smoking area.

Sixth Floor: Offices for approximately 50 staff including academic staff, teaching assistants, and technical staff such as computer programmers and audio-visual specialists.

Seventh Floor: Offices for eight faculty members and research associates; an office for the students' council; a staff lunch room; and a general common room for staff and students.

Early Training for Librarianship

Education for librarianship has been carried on in Ontario for nearly 60 years, having begun in 1911 with the establishment by the Department of Education of a four-week summer course under the directorship of the

Inspector of Public Libraries. The students who took this course came primarily from the public libraries in Ontario. Although no educational test was given for admission candidates were supposed to have completed high school. No fee was charged, books and supplies were furnished free, and the railway fare to and from Toronto was paid by the Department of Education. The aim of the course was to allow the students to familiarize themselves with the Public Libraries Act under which they operated and to prepare them to carry on the services and routines of the public library.

The provincial course for librarians was extended to two months in 1917 and to three months in 1919. The second of these courses was offered by what later became known as the Ontario Library School in quarters

(Continued on page 88)



EXPLORATIONS

EXPLORATIONS



Number 27

Marshall McLuhan, editor

April 1970

Icarus Lost

R. J. SCHOECK

The University and the City

MARSHALL MCLUHAN

The cost of printing this issue of *Explorations* is being contributed by the Associates of the University of Toronto, Inc., New York, on behalf of the University of Toronto alumni living in the United States.

Icarus Lost: Patterns of Changing Education in the Humanities
Prologue

Icarus was the son of Daedalus, the mythical Greek architect who is said to have built the labyrinth for Minos of Crete, as well as other wonders. The central legend has Daedalus managing his own escape from the labyrinth, and that of his son, by fashioning wings of wax and feathers. Only, his son flew too near the sun, despite the warnings of his father, who managed to save himself.

Depending upon one's point of view, several morals could be drawn from this legend viewed as fable. From that of Daedalus, who might be taken to represent the older generation, he knew from craft and experience that there were limits, that one could fly too high, that destruction would be the price. And he would ask, concerning his son's death, was it worth the price? From the point of view of young Icarus, who might be taken to represent the younger generation, the father had managed to invent something for the establishment but was paying the price for that kind of service; and if the father was wrong on the one count, might his advice not be faulty on others? Besides, surely the great artificer could not deny his own son the privilege of making his own mistakes?

But I doubt that this kind of polarization is the intention of the original, and I would doubt still more that the potential meaning of the fable could be so limited. W. H. Auden has embodied still another thrust of interpretation in his poem 'Musée des Beaux Arts', which in turn builds upon Brueghel's Icarus, seeing the event of Icarus' fall as being about suffering (very existential): the human position ... how everything turns away ... that from the point of view of everyday life it was not an important failure ... yet Icarus had somewhere to get to ... How important, we might inquire, is education in the humanities to observers outside the university who ask only questions about relevance (and relevance only as they would define it)?

It would be easy to impose a single pattern upon the fable – whether the Daedalian or the Icaristic or the Audenesque – and to project this to a genera-

tion, or a class, or an estate. But that would be indoctrination (and I am now, quite self-evidently, using the fable as a part of a larger whole); it would not be education, which in the humanities must be at least the exploration of all possible meaning, the questioning of past solutions, the evaluation of other attempts.

I *The quarter-century, 1920–1945*

Until World War II (a landmark of some convenience, for along with the radical swell in numbers came radical changes of motivation, which were followed, inevitably, by questionings and change), education in the humanities was not distinguished by imaginative techniques, either of large programmes or of individual efforts to solve problems. When one looks back upon the quarter-century from 1920 to 1945, one must be impressed by its relative sameness and its essential conventionality, by its lack of response to a number of massive stimuli (Freud, a world-wide depression, the developing new technology – radio, movies, recording, etc. – a world war). The universities of the West changed hardly at all, few new departments emerged, and 19th-century patterns in the main continued. In the graduate schools, there was largely a second-hand transplanting of the German universities: the typical graduate class attempted to fuse an advanced lecture with the true *Seminar* (on which see my comments in the November 1969 ACLS *Newsletter*). At the undergraduate level, a late 19th-century notion of the liberal arts was combined with an elective system which tended to defeat its real purposes. What new efforts were made – e.g., Robert Hutchen's single-handed attempt to revamp the overlap of high-school and university education in the U.S. by the fiat of a new degree at Chicago – were not well grounded and doomed to failure.

The consequences of that quarter-century which ended in 1945 (and the war-years are largely a history of the adaptation of the campuses either to Army instruction or to a keep-the-home-fires-burning kind of operation with greatly reduced numbers) are still with us. Not only was there a relative lack of experimentation, of necessary adaptation and change, but a rigidifying of departmental autonomy, which made it possible for individual departments later to fight changes that might imperil their empires or special interest.

(One might comment, *en passant*, that formula-financing contributes still further to this unhappy development.)

Not a controlling factor, perhaps, but one which certainly altered much scholarship and teaching in certain areas of the humanities – as indeed it did in theoretical physics and mathematics – was the wave of refugee scholars who came first in late 1933, and in a number of subsequent waves for the next dozen years or so. North American scholarship, to put the matter in its simplest terms, owes an immense debt to the multitude of European scholars (mostly German and central European, who were driven out by Hitler or compelled to flee for reasons of conscience and safety), though I suspect the debt, even proportionately, is greater in the U.S. than in Canada. These refugee scholars added the perspective and special skills that were the product of a kind of education that was generally not to be found in North America. One thinks of an Auerbach whose first doctoral dissertation was in law and whose second was in romance philology, or the scholars whose training would ordinarily include work in the universities of several countries – but all of whom would have had an immensely solid classical foundation, now gone from North America and disappearing even in the U.K. but still to be found in the Low Countries; and such a common foundation gave unity to the diverse subjects within the *studia humanitatis*. There were other effects as well: personal contacts with a wider circle of scholars, an awareness of the need to work in the great European archives and libraries for access to manuscript and primary source materials; but also different methods of work (and I have spoken already of different senses of the potentialities of the seminar). Departments or disciplines in which the influence of such scholars is to be seen most fully are medieval and renaissance studies, philosophy, comparative literature (which was scarcely to be thought of in pre-1945 North America), and linguistics.

II *The next quarter-century, 1945–1970*

It is harder to see the quarter-century from 1945 to 1970 than it now is to see the preceding one, for we are too close to the trees ... But it is clear that it was much easier to handle the sudden swell of numbers in the immediate post-war years in the then-existing structures – easier, not necessarily more

'efficient' or more productive of the larger ends of education. Then there was one decade of re-groupment from about 1955 to 1965, and the universities must be held culpable for failing to study their problems of structure, function and longrange planning during those halcyon days. (I should like to go on record that in both my present university and in the one preceding, I recommended years ago in letters to the presidents that it was an extraordinary irony that the institution which studied all things did not really study itself; that nowhere, to my knowledge, was there a full and continuing study – at a scholarly level that would correspond with the research in comparable fields – of the history and techniques of the university, its organization and financing, its multiple relations to and responsibilities to society, and problems and techniques of planning. Now fragmentary and rushed studies go on everywhere.)

During the halcyon decade there was the development of honours programmes of many persuasions, some honours only by virtue of allowing a student to take more courses, some by virtue of allowing a student to work on his own; few of the honours courses in the States troubled to study the honours tradition at Toronto (which has now been terminated by administrative decree), or the programmes in other countries. (One does not transplant tradition, of course, but one can import ideas and learn from the experience of others.) There have been as well a number of trans- and inter-disciplinary programmes in the humanities; Stanford's Ph.D. in the humanities in combination with another discipline deserves to be better known and studied, and there are others, to be sure, at both the graduate and undergraduate levels.

Another development during this period that began in the States and has begun to make its appearance in Canada is a function of the larger numbers going on to graduate school: much of undergraduate education is conceived as simply propaedeutic to graduate work in the same discipline. The increase in professionalism, or pre-professionalism, is apparent enough, but what has been lost is not so apparent, and not sufficiently the concern of educationalists. One may remark that medieval Paris produced the same phenomenon, where the liberal arts had little autonomy and were perpetually under the domination of (under the burden of being treated as simply preparatory to) theology and other professional schools – hence the creation in the sixteenth century of the Collège de France.

In the decade from 1960 to 1970 there has been a remarkable development, usually at the graduate level, of institutes and centres, as L. K. Shook has commented (in the *Journal of Higher Education*, 1967). Inevitably, the standards and pre-requisites, and simply examples and values, of such graduate institutions have already had an influence on undergraduate teaching across the continent.

The Vietnam War and student involvement are the two violent external stimuli which have sent shock-waves throughout the universities. Along with thrusts at the structure of the university as a whole, there have been endless discussions and meetings concerned with the restructuring of departments, sometimes in their own terms and sometimes along with (and thereby making immensely more complex) the problem of student representation at different levels of university administration. There have been reduplicating and generally too feeble attempts to study the functions of the university, often proceeding from and typically leading to a confusion of principles of representation, accountability, decision-making, and teaching itself. The cost in terms of faculty time and energy has been incalculable, and at this stage of the game one can only hope that it will have been even moderately worth-while.

III *The fruits of the past quarter-century*

The habit of mind developed before World War II thought not only in terms of departments rather than problems (*pace* Acton), but indeed of areas within departments, to the end that the Department of English at x would assume that it had to replace a 'Milton Man' with another 'Milton Man', and every ambitious department of English assumed that it had to have its Anglo-Saxonist and Chaucerian (the two might be combined in a small department), and men for Shakespeare, the Renaissance, the 18th century, Romantics, Victorian, and Modern. Small wonder that the graduate schools turned out Milton Men and not more original minds that did not fit the patterns quite so neatly.

The specialization had been carried, very frequently, one step further. Certain institutions were thought of as being the 'best' for 18th century (Yale), or the home of Chaucer studies (Chicago in the 1930's, with Manly,

Rickert and company). So much has this changed in English that a dispassionate observer could not help noticing that Yale, which is two or three deep in nearly every other period, is getting thin in the 18th century, that Chicago has only one Chaucerian, that Toronto (once the home of Miltonists) did not last year give a graduate course in Milton... I take it that certain other disciplines and/or departments in the humanities are lagging behind English in this respect; for some institutions are still anchored upon a single approach, and not many history departments in Canada display the kind of balance that Yale, for example, does in ranging from constitutional to commonwealth to African, U.S., and Asian history, including as well church history (so sadly neglected generally in Canada) and the history of canon law.

The failure of universities to study the financial foundations and to widen their bases of funding is producing bitter fruit. The federal supports for the humanities are weakening, rather more than for the universities at large. In Canada support for the humanities, it would seem, has fallen to about what it was, proportionately, in the early years of the Canada Council, and in the U.S. the well-conceived National Endowment for the Humanities has never had its needed and promised support from the federal government (\$40 million is being asked, but it has not yet been authorized by Congress nor does it seem likely to escape a Nixon veto). The humanities are as dependent upon research as are the social sciences, or the physical and biological (those darlings of the defence establishment and foundations); indeed, I would argue even more, for a first-rate teacher in the humanities cannot discard the out-dated but must continue an unending challenge or re-evaluating of the past (if not all of the past, at least the past as a whole) as part of his teaching. A first-rate teacher may not have to publish in order not to perish – and in point of fact, the ‘publish or perish’ cliché has been grossly exaggerated and has led to all kinds of distortion by student and general public (for within many Canadian universities there are excellent teachers in the humanities who have not published). But there are no first-rate teachers, I urge, who do not continue research into the on-going developments within their own field, who are not in their own studies and classrooms, with their own students, ceaselessly re-evaluating the past and studying present contributions in their field. Otherwise, they would go sterile; they

would be repeating and diluting past truths which are in the process of becoming out-dated and derivative clichés. Sir Thomas More put his finger on this old problem in this way:

A conviction that is first handed on by stupid teachers and then strengthened in the course of years is extremely capable of perverting the judgment of even sound minds. (Selected Letters, p. 20)

What is needed is growth and development, not change for its own sake. One does not cling to what is old, simply because it is old; nor does one grasp at what is new, simply because it is new. We need, first of all, to know more about what is going on here and elsewhere.

At the graduate level, has there been sufficient concern with teacher training as part of work in the humanities? I am not here advocating courses in method, but rather a closer relation between a graduate student's work as a teaching fellow and his studies as a graduate student: one institution in the States closely related undergraduate teaching experience in Shakespeare with work in a graduate Shakespeare course (under the same professor, who can relate the two – made possible by a supporting foundation grant). Has there been sufficient attention to the seminar itself? Have we looked to the optimum size of the seminar, to various techniques such as a free seminar (in which years ago at Cornell we presented interdepartmental honours students with a problem and turned them loose to solve it – which they did, with a splendid majority report to which nearly all added their individual essays), or with bringing the world into the seminar or lecture-room (as a political science course did by live telephone interviews with political figures, during the class period)? How much of this has been considered in the humanities?

Outside of the PHIL.M., which began first at Toronto – and the fact that Yale apparently introduced the degree in ignorance of its earlier adoption at Toronto demonstrates the lack of information-exchange on such matters – there have been few attempts to confront the dissertation problem. Except for the Iowa creative thesis, there are no well-known modifications (except to make it shorter) or experiments with the traditional dissertation. In preparing for a future which will encourage, as I think, group teaching and group scholarship, we are doing nothing to encourage the individual student

in the humanities to relate his lonely work to a group effort, as is done so often in the sciences. Group work is possible, as I have suggested in my discussion of group scholarship in the *ACLS Newsletter*. Several students can take different parts or elements of a large work, or study different figures involved in a movement; each student can still be judged by his *ordonnance* of his material and by his grasp of the relation of the part to the whole. But this is a subject worthy of separate study.

Above all, we must think of the relationship of our discipline to the humanistic whole – else why call the advanced degree a doctorate in philosophy, why not simply a D. English or D. History? If the notion of a doctorate in philosophy means anything, it should mean that the individual has mastered his discipline and has seen it in relation to the larger thrusts and problems of the humanities. Perhaps we are not so much at the beginning of the end (as some pessimists would think, when they view the changes that disrupt their familiar groves of academe), but at the end of the beginning – provided that we do not lose what is good in the old, and that we adopt only what is good in the new. But fuller knowledge of what we are doing is necessary; only then we can hope to be wise, and to avoid the extremes of the Daedalian or Icaristic or Audenesque.

A Bibliographical Note

It must be remarked that too little has been done with the history of university teaching and study in the humanities during the past half-century. There are of course continuing essays in various professional journals – *College English* has had a goodly number – and there are a few compilations like *Revolution in Teaching: New theory, technology, and curricular*, ed. Alfred de Grazia and David A. Sohn (New York: Bantam Books, 1964), which unfortunately covers far too wide a spectrum of problems and moves up and down too many levels, from elementary on up. There has been much published more or less privately, in such magazines as alumni magazines, which are pretty inaccessible to the non-alumnus (e.g., William DeVane's comparison of the teaching at Yale over a 25-year period in the *Yale Alumni Magazine*, June 1960); and associations like that of the Princeton Graduate Alumni have frequently held conferences on teaching in the humanities.

One must comment on the recent study by D. J. Palmer of the study of English at Oxford: *The Rise of English Studies* (Hull U.P.), and the recent controversial

lectures of Leavis on English in the university (F. R. Leavis, *English Literature in Our Time and the University*, The Clark Lectures, 1967. [London: Chatto & Windus, 1969] on which cf. *TLS*, 29 May 1969), which produced more fire than illumination. In her own inaugural lecture as Merton Professor, Helen Gardner identified herself as the first Professor of English Literature at Oxford who read the Oxford Final Honours School of English Language and Literature at Oxford and no other school: which marks a certain level in a sense of professionalism at Oxford (see W. K. Wimsatt's review in *MLR*, April 1969).

One should add some other studies in this field and vein. Walter J. Ong's address on 'The Expanding Humanities and the Individual Scholar', *PMLA*, September 1967; Helen C. White's 'Changing Styles in Literary Studies', Cambridge U.P., 1963; and Richard Schlatter's privately circulated ACLS lecture on the humanities in the U.S. The following have special relevance for Canadians: *The Humanities in Canada*, ed. F. E. L. Priestley (Toronto, 1964), with supplement ed. R. M. Wiles (Toronto, 1966), and *Scholarship in Canada 1967*, ed. R. H. Hubbard (Toronto U.P. for the Royal Society, 1968).

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"The consequence of the image will be the image of the consequences"

HEINRICH HERTZ

In terms of gestalt psychology everything acts as a **figure** in a **ground** or environment. The interface between any **figure** and its **ground** is a resonant interface of continuous change and development, often resulting in a reversal of roles. Thus, the university as **figure** in urban **ground** loses this character as soon as it reaches the proportions of being an environment. The *genius loci* is lost at the moment that the spirit is swamped in material surround. Hopkins devotes his sonnet on Duns Scotus's Oxford to this **figure-ground** pattern:

DUNS SCOTUS'S OXFORD

*Towery city and branchy between towers;
Cuckoo-echoing, bell-swarmèd, lark-charmèd, rook-racked,
river-rounded;
The dapple-eared lily below thee; that country and town did
Once encounter in, here coped and poisèd powers;
Thou hast a base and brickish skirt there, sours
that neighbour-nature thy grey beauty is grounded
Best in; graceless growth, thou hast confounded
Rural, rural keeping – folk, flocks, and flowers.
Yet ah! this air I gather and I release
He lived on; these weeds and waters, these walls are what
He haunted who of all men most sways my spirits to peace;
Of realty the rarest-veinèd unraveller; a not
Rivalled insight, be rival Italy or Greece;
Who fired France for Mary without spot.*

The rivers of Oxford created a bond with European wool markets that made Oxford an opulent city in the middle ages. Since then Oxford has been ruined by the motor industry.

In terms of **figure-ground** it is easy to see why Cambridge gave England nearly all her poets. Even today Cambridge university has an agrarian **ground**. Further, Cambridge stress on science has always kept in touch with the natural **ground** of the university as the innovative knowledge of each age. The poet as **figure** in a **ground** of contemporary science, the city as **figure** in rural or agrarian **ground**, loses its urbanity at the moment that it is transformed by a multitude of specialized activities. Such activities soon are directed away from the city community to the supplying of markets alien to the urban community.

The university as **figure** fosters dialogue ordered to the pursuit and contemplation of the knowledge of the natures of things. The city as **ground** to such a university is concerned with the application of knowledge. Applied knowledge is harnessing natural forces by specialist fragmentation of functions.

An extreme instance of the reversing of the **figure-ground** functions of university and industry occurs in the classic definition of a liberal education by Thomas H. Huxley:

Those who take honors in Nature's university, who learn the laws which govern men and things and obey them, are the really great and successful men in this world. The great mass of mankind are the 'Poll,' who pick up just enough to get through without much discredit. Those who won't learn at all are plucked; and then you can't come up again. Nature's pluck means extermination.

Thus the question of compulsory education is settled so far as Nature is concerned. Her bill on that question was framed and passed long ago. But, like all compulsory legislation, that of Nature is harsh and wasteful in its operation. Ignorance is visited as sharply as wilful disobedience – incapacity meets with the same punishment as crime. Nature's discipline is not even a word and a blow, and the blow comes first; but the blow without the word. It is left you to find out why your ears are boxed.

The object of what we commonly call education – that education in which man intervenes and which I shall distinguish as artificial education – is to

make good these defects in Nature's methods; to prepare the child to receive Nature's education, neither incapably nor ignorantly, nor with wilful disobedience; and to understand the preliminary symptoms of her displeasure, without waiting for the box on the ear. In short, all artificial education ought to be an anticipation of natural education. And a liberal education is an artificial education which has not only prepared a man to escape the great evils of disobedience to natural laws, but has trained him to appreciate and to seize upon the rewards, which Nature scatters with as free a hand as her penalties.

That man, I think, has had a liberal education, who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal strength, and in smooth working order; ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of Nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of Nature or of art, to hate all vileness, and to respect others as himself.

Such an one, and no other, I conceive, has had a liberal education; for he is, as completely as a man can be, in harmony with Nature. He will make the best of her, and she of him. They will get on together rarely; she as his ever beneficent mother; he as her mouthpiece, her conscious self, her minister and interpreter.

Elbert Hubbard's Scrap Book (N.Y., W. H. Wise, 1923), p. 91.

In the present age the school and college as **figures** exist against a **ground** of electric information that is quite the obverse of the mechanical-industrial **ground** that obtained until recently.

The teacher as **figure** against a student **ground** undergoes many

transformations. Today the specialist teacher confronts a student body that is richly stored with encyclopedic data from the new information environment of pictures, mags, recordings and broadcasts. The students are naturally swinging back to the tribal encyclopedia of the bardic tradition and oral culture. This clash creates not resonance but hang-up.

The parallel clash in the city-university **figure-ground** relation is the huge university bureaucracy as **figure** becoming a "police state" by virtue of enhanced speed and efficiency.

Any bureaucratic organization starts as **figure** in a non-bureaucratic **ground**. As its services extend they become **ground**. As its services extend they become **ground**. The means become end.

Today the entire Establishment, whether government, military, religious or educational, is bureaucracy not as **figure** but as **ground**; that is, they constitute a total police state keeping everybody 'under surveillance.

Pushed to this extreme all bureaucracies break down for lack of the **figure-ground** interface. They become disservices rather than services, and thus release those they had serviced to become an anti-environment. The opposition becomes a new **figure**, which quickly swells to **ground** dimensions.

In an environment of instant information the young process the new environment by immersion. The bureaucracy spends its time classifying the same. The result is that the young abandon the bureaucracy as a complementary interface. When the young go integral they will not accommodate to specialism.

Globally, the environment of electric information has reinvigorated all tribal forms in backward or non-literate societies while reinstating tribal culture in literate Western societies with their highly developed bureaucracy.

In both backward and forward societies the students constitute a rebellious and antithetic **ground** that is recognizably and consciously unified by attitude and percept in spite of the utmost diversity of geo-

graphy and ideology. Today the 'university of the air' is **figure** to 'the university of being' as **ground**.

The students on each campus are complementary to the students of the world as **ground**. This is the result of the new rim-spin that reshapes and rearranges all formal structures.

Bureaucracies respond to the new instant speeds centrifugally by explosion, while the students respond centripetally by integral implosion and unity. The same pattern resonates *via* the same new speed in each sector of the old bureaucracies; e.g., money as **figure** in the new computer **ground** (or global rim-spin) performs innumerable additional transactions. It 'inflates'. The satisfactions obtainable from high-speed transactions decrease exponentially. That is, depression as complementary to inflation.

"How would I know," asked Henri Bergson, "if all the events in my world were to double in speed while retaining their ratios? Simply by virtue of the impoverishment of my consciousness." Such is the inevitable penalty of acceleration as observed by Brooks Adams in his *Law of Civilization and Decay*:

In proportion as movement accelerates societies consolidate, and as societies consolidate they pass through a profound intellectual change. Energy ceases to find vent through the imagination, and takes the form of capital; hence as civilizations advance, the imaginative temperament tends to disappear, while the economic instinct is fostered, and thus substantially new varieties of men come to possess the world.

Nothing so portentous overhangs humanity as this mysterious and relentless acceleration of movement, which changes methods of competition and alters paths of trade; for by it countless millions of men and women are foredoomed to happiness or misery, as certainly as the beasts and trees, which have flourished in the wilderness, are destined to vanish when the soil is subdued by man.

The Romans amassed the treasure by which they administered their Empire, through the plunder and enslavement of the world. The Empire

cemented by that treasure crumbled when adverse exchanges carried the bullion of Italy to the shore of the Bosphorus. An accelerated movement among the semi-barbarians of the West caused the agony of the crusades, amidst which Constantinople fell as the Italian cities rose; while Venice and Genoa, and with them the whole Arabic civilization, shrivelled, when Portugal established direct communication with Hindostan.

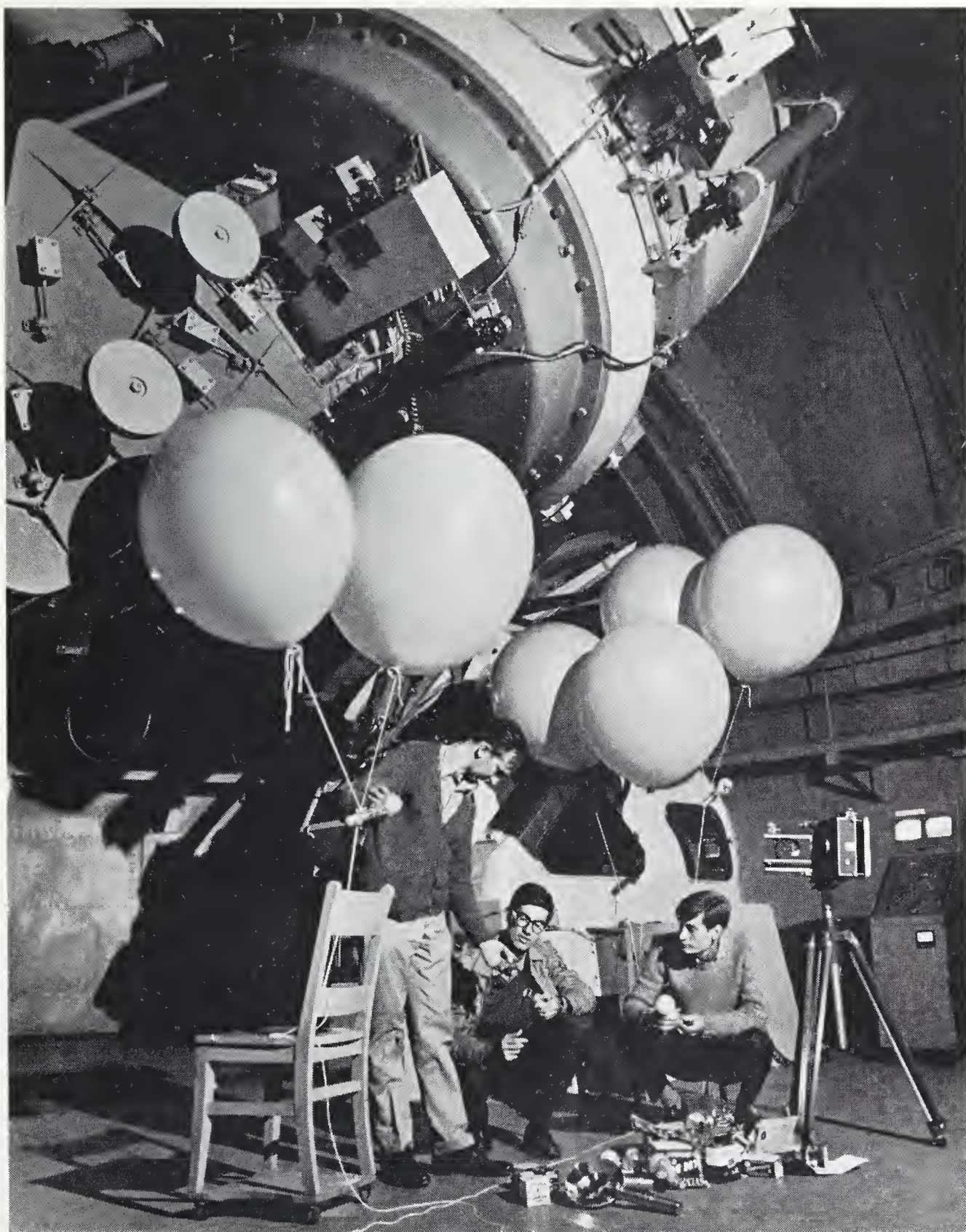
The same 'depression' affects any institution of learning where the speed of data and credit processing depresses dialogue, or interface and discovery.

Any bureaucracy of specialized functions collapses when the rim-spin increases. The satellite environment has retired or scrapped 'nature' and turned the planet into an art form. Such is the fate of any structure as **figure** when subjected to a new surround of innovational services. The older structures are retired to the museum of classified art forms.

The agrarian world was scrapped as it was invested by the new service environments of rail and highway. With jet-surround, however, the industrial city, created by rail and road, was scrapped by airplane services, just as, earlier, the motor car had created a suburban surround that turned the old city core into an art form of obsolescent services.

The example of the popular movie 'Z' may help to illustrate some of the hang-ups resulting from the increased 'efficiency' of the old bureaucracy. The most benevolent and democratic regime quickly becomes a 'police state' in an electric environment. Everybody is automatically put into a data bank. The mere speed-up of inter-relationships terminates all the old patterns of casual social life. Both 'public' and 'privacy' disappear in a new tribal involvement of everybody in everybody. Meantime, the bureaucratic regime pursues its specialist policies while remaining impotent to permit the participation of its subjects. The resulting frustration creates rage and suspicion.

MARSHALL MCLUHAN



ROBERT LANSDALE, standing, had a lighting problem when assigned to make a colour portrait of the Great Telescope at the David Dunlap Observatory. This photograph from *News and Comments*, published by Professional Photographers of Canada, Inc., illustrates how he solved it. Helium-filled balloons lifted his slave units (flashlight extensions) high in the dome. The result was a first class picture.

UNIVERSITIES IN ISRAEL . . .

(Continued from page 48)

before the start of the academic year, is available for all overseas students.

Summer Course

The month-long course is open to all students and teachers who have completed at least one year of University studies. The credit courses offered are given in English and include an introduction to the archeology of the Holy Land, studies of the contemporary Middle East, the government and politics of Israel, Hebrew language and literature.

In the academic year beginning November 1969, there will be a student enrolment of about 13,500, with the number of foreign students being over 2000. Of these 1000 will be from North America, with 161 being from Canada.

Canadians have helped in sponsoring many of the modernistic buildings on campus among them — Canada Hall, the Faculty of Law building, Vincent Massey Hall, the Mona Bronfman Sheckman Amphitheatre, and the Moses Bernard Lauterman Institute of Humanities.

Tel-Aviv University

Higher education is a necessity today for most peoples. For the people of Israel, it is a question of survival. Short of most natural resources, Israel is rich in the most precious resource of all — its people.

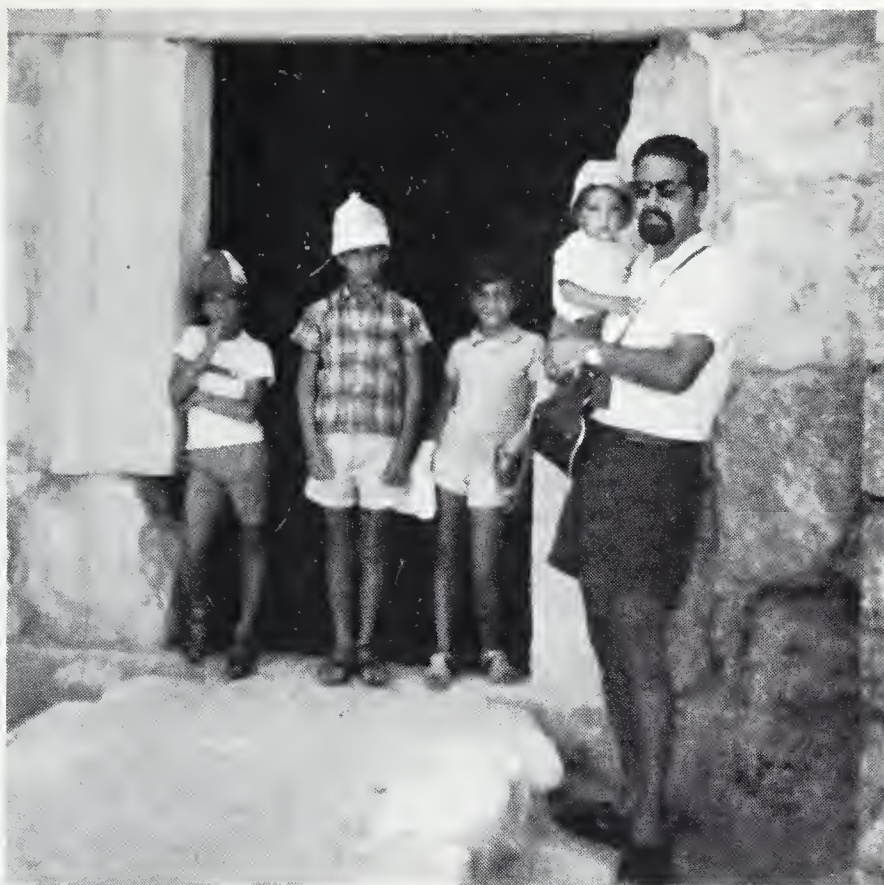
Out of this awareness that the country is dependent on a continuing

supply of trained professional manpower in all fields, was born what is today Israel's second largest institution of higher education — Tel-Aviv University.

The need was urgent for the Tel-Aviv secondary school graduates who were prevented from continuing their education by the expense involved in living away from home, in other parts of the country where the already overcrowded institutions of higher learning existed. The story of Tel-Aviv University echoes the miracles and achievements which comprise the history of the State of Israel.

The University was established as a municipal teaching institution in 1956 by the City of Tel-Aviv. In 1961 a committee headed by former Prime Minister and Foreign Minister Moshe Sharett recommended the development of the existing institution into a full, independent university with facilities that would meet the crucial requirements of Greater Tel-Aviv — Israel's largest metropolitan area, in which about one half of the country's entire population is concentrated.

At the time, the University was situated in Abu Kabir (Jaffa) and as recently as 1963 only 1471 students and 211 teachers occupied the few pre-fabricated buildings that existed. It was the dedication of that handful of teachers throughout seven difficult years and the hunger for knowledge of those students that made it possible for the institution to survive.



The author makes some new friends in Israel

Dr. George S. Wise was installed as the University's president in 1963 and under his direction the University adopted a broad development program. It called for the creation of a new campus, the raising of funds for buildings, lecture halls and laboratories; the formation of an expanded staff by attracting back to Israel many distinguished young educators who were teaching abroad and the creation of a full academic program on the graduate and undergraduate levels.

Friends of the University in many countries pledged their assistance and support. They are now being called upon to contribute even more for the University's future needs.

At the present stage 16 large, modern buildings have been constructed

and equipped. The Central Library was completed in time for the 1968-69 academic year and half a dozen other buildings will be ready for the 1969-70 academic year, buildings which, when completed, will provide the University with facilities to train some 12,000 students in the various disciplines.

The Israeli Government and the Municipality of Tel Aviv extend substantial assistance to make the development program possible. The University is now equipped to provide Israel with the trained men and women needed by a rapidly developing country and has become one of the leading academic and scientific institutions in the world.

In 1968-69 the University had an

enrolment of 9300 students and 1800 faculty members.

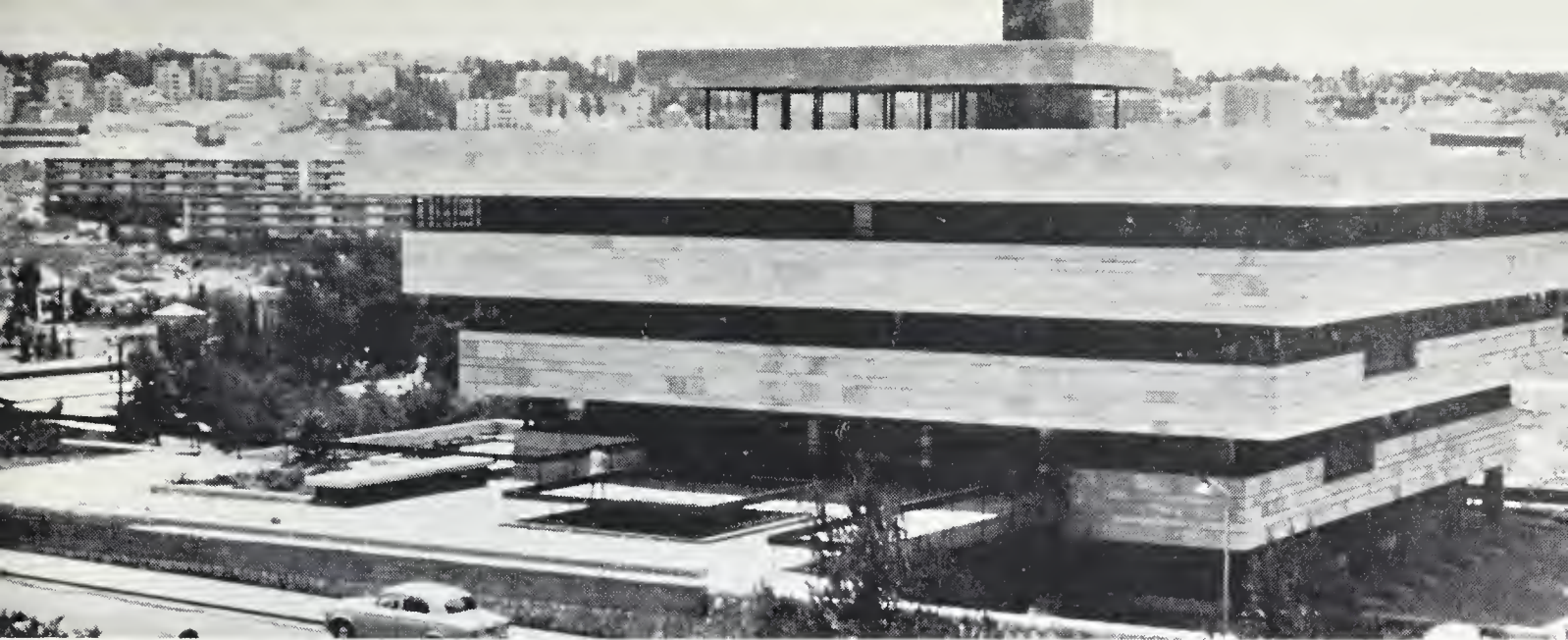
Some of the most recent established schools and institutes include: *The Leon Recanati Graduate School of Business Administration* which is the only graduate school of business administration in this country dedicated to two basic objectives: firstly, regular academic graduate studies in business administration, finance, marketing and other aspects of managerial responsibilities; and secondly, intensive short courses for top level and medium level managerial personnel of Israeli companies, government offices and institutions, made possible through a generous grant of the English Rothschild Foundation "Hana-div." Participants in these seminars, during the past three years, consisted of the directors-general and top managers of Israeli governmental and private enterprises. Leading international academic figures in the field and heads of outstanding economic and banking enterprises provided insight, stimulation and experience to the participants.

The planned *Centre of Technological Sciences* designed to offer engineering sciences leading to the degree of Master of Science and to the Doctorate will be an important step towards the systematic teaching of the advances in technology, based on the applications of physics, chemistry and mathematics, to students who graduated in the sciences or in engineering. At a later stage this technical centre will also offer engineering

studies predicated upon the mastering in both breadth and depth of the natural sciences; and upon the principles and requirements of engineering science.

A *Latin American Institute*, which will be dedicated to the study of the Spanish and Portuguese languages, as well as the culture, history, social and economic developments and art of the countries of Latin America. By establishing this institute, Tel-Aviv University will open to Israeli students the multiple aspects of the culture and civilization of Latin America; it will promote the exchange of professors and scholars between Tel-Aviv and the leading educational institutions of Latin America; it will serve as a strong spiritual and intellectual link between Israel and the Jewish communities of Latin America and finally, it will effectively strengthen the relations between Israel and the people of Latin America who have shown unswerving understanding, friendship and support for Israel over the last two decades.

The Overseas Student Program: Conscious of its responsibilities to the Jewish people throughout the world, Tel-Aviv University in September 1967 initiated a program designed to enable students from abroad to study one or more years at Tel-Aviv University, receiving full credits from their home universities for the work completed at Tel-Aviv. The University now has 450 foreign students, 200 of whom arrived in July from the United States.



School of Social Work, Hebrew University, Jerusalem

Gifts by generous contributors in various parts of the world and the support of the Israeli government have made possible the construction of the first student hostels. Thus Tel-Aviv University will be able to admit and accommodate 1000 students from abroad for the academic year beginning October 1969.

A Canadian student who wants to study for a year at Tel-Aviv University pays \$1950 for the year, this includes tourist air fare to Israel and return, fees, and complete room and board. The Israeli student pays \$275 fees per annum. The average Israeli student who enters university is 21 years old, since he has to serve in the armed forces for a period of 3 years, prior to entering his studies. About 60 per cent of the Israeli students have to work during their academic training.

Bar-Ilan University

Bar-Ilan University in Tel-Aviv is the first Israeli religious university,

profoundly concerned with the shape of Jewish existence — both with the rich heritage of the past and with the application of that heritage to the present and to the future.

When Israel's President Zalman Shazar received an honorary doctorate in Jewish Letters from Bar-Ilan last year, he paid special tribute to the university for its role in "finding ways to the hearts and minds of the young generation, thirsting for knowledge and faith, both in Israel and the Diaspora."

The creation of a university with so particular and noble a purpose was the dream and the labour of the late Dr. Pinchas Churgin, the American educator, founder and first president of Bar-Ilan, who had envisioned and worked toward this end since 1950. Bar-Ilan opened its doors four years later, in 1954 with a faculty of 14 teachers, an enrollment of 70 students and a curriculum which embraced 31 courses. Since then, it has expanded to a staff of 550, a student body of

4200 and a curriculum which now includes more than 1100 courses.

Accreditation in U.S.: These statistics in themselves are only a partial indication of the academic eminence the university has achieved in its brief 15 years. In addition to the recognition granted by the Council of Higher Education in Israel; Bar-Ilan has been chartered by the University of the State of New York; it is the only university in Israel enjoying this status. This means that American students can transfer to Bar-Ilan for their junior years, or for longer periods of time, with no loss of credits either from their colleges in the U.S. or from Bar-Ilan.

In addition to the undergraduate faculties in the humanities, Jewish studies, the social sciences and in the natural sciences, Bar-Ilan has also developed a complex of graduate studies in most of its departments, where qualified students can obtain advanced degrees of Arts and Master of Science, and the university has also gained the right to grant doctorates in Hebrew literature, world literature, Talmud, Jewish history, general philosophy and Jewish philosophy, English, and chemistry.

Bar-Ilan's educational administration has followed that of American universities and has, consequently, been particularly successful in developing a substantial exchange of students between the U.S. and Israel.

In 1968-69, 3758 students were attending regular courses at Bar-Ilan University, and 350 were taking special courses (in Criminology, Edu-

cation Counselling, and Teacher training). The distribution according to the origin of the students, is as follows: Israel, 1792; Middle East countries, 488; Europe, 1297; United States, 89; and others, 92.

The student body includes 410 visiting students from foreign countries and 228 new immigrants. The number of students who have immigrated to Israel since the establishment of the State is 1553. The visiting students come from Austria, Australia, Argentina, Belgium, Brazil, Canada, Chile, Colombia, Denmark, England, France, Germany, Holland, India, Iran, Italy, Ireland, Mexico, Panama, Sweden, Switzerland, South Africa, Turkey, Uruguay, United States, and Venezuela.

Professor Ben Lappin, of the School of Social Work, University of Toronto spent part of his sabbatical year in 1967-68 helping the School of Social Work at Bar-Ilan to develop a community organization program.

I have not dealt in this article with Haifa University, The Technion (Israel Institute of Technology), in Haifa, and The Weizmann Institute of Science in Rehovot, three important institutions. For the visitor to Israel or the student and faculty members from Canadian Universities the growth and challenges faced by Israel's Institutes of Higher Learning are indeed a proud achievement to witness. If you have a chance to visit Israel, be sure to visit some of the universities. Regular tours in English are offered by all of them.

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When the word came that a start would be made on the Humanities and Social Sciences Research Library and the School of Library Science, the author, *right*, and Dr. Robert Blackburn, Chief Librarian, cheered on by senior members of their staffs, joined in an impromptu, unofficial, but highly successful sod-turning ceremony.

LIBRARY SCIENCE AT U of T . . .

(Continued from page 64)
provided by Toronto Public Library. The course was designed primarily for those working in small public libraries. In 1921, for the first time, all applicants to the Ontario Library School who did not have a university degree or high school matriculation standing were required to pass an entrance examination which included questions on history, literature and current affairs.

By the time it was discontinued in

1927, the Ontario Library School had graduated more than 350 persons, the majority of whom took positions in Ontario. Among the instructors in the School were several familiar names: Dorothy A. Thompson who, until her retirement in 1968, was Chief Librarian of the College of Education; Dr. W. Stewart Wallace, Librarian Emeritus of the University of Toronto; and Miss Winifred G. Barnstead, first Director of the University of Toronto Library School.

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In March, 1928, the University's Board of Governors responded to a request from the Minister of Education for improvement in the preparation of librarians by approving a one-year course in librarianship to be offered by a newly established Library School. The new School, which was located on the third floor of the College of Education and connected with the College for administrative purposes, opened its doors to students on September 25, 1928. Minimum entrance requirement for the School was Honour Matriculation. On successful completion of the course, a Diploma was awarded by the University of Toronto and a Certificate was granted by the Department of Education.

The courses of instruction included such subjects as book selection, bibliography, reference work, book making and the history of printing, cataloguing and classification, library administration, school library work and work with children. A period of supervised practice work in libraries was required during the second term.

The person appointed to organize the new course and to direct the

School was Miss Winifred G. Barnstead, a graduate of Dalhousie University and of a two-year training course for librarians at Princeton University. In recommending the appointment of the new Director, the Dean of the College of Education wrote that, "in the opinions of the experts consulted, no other available person possesses qualifications for this post superior to Miss Barnstead". Appointed full-time assistant and Lecturer in Library Science was Miss Bertha Bassam, a graduate of Queen's University and the Pratt Institute, Brooklyn, who became Director in 1951 on Miss Barnstead's retirement.

Degree Courses Started

Starting with the 1936-37 session, the School began to offer two courses: one designed for university graduates proceeding to the degree of Bachelor of Library Science, first awarded in 1937; the other for those holding a Grade XIII certificate proceeding to the University Diploma. The latter course was not offered after 1946 and was formally withdrawn in 1954.

In the 1950-51 session, the Library School, in conjunction with the School of Graduate Studies, began to offer

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to graduates of approved library schools an advanced one-year program leading to the degree of Master of Library Science. This program was designed to provide an opportunity for more specialized study in library science and related fields and for training in methods of research. The first M.L.S. degree was awarded in 1951, the first such degree to be awarded in Canada.

The most significant administrative development for the School in recent years was its establishment in July, 1965, as a separate teaching division of the University under its new name, the School of Library Science. The change in administrative status came about as a consequence of an agreement between the Minister of Educa-

tion and the Board of Governors that the University should assume full responsibility for the School. The 1965 Senate statute ended 37 years of administrative ties between the School and the College of Education. In September 1965, the School moved out of the College of Education to its present quarters at the southwest corner of College and McCaul streets.

The New M.L.S. Program

Over the years, the nature of the programs offered by the School has changed in response to needs. Emphasis on professional techniques has given way to a more theoretical and academic approach. The most recent change has been the decision to discontinue the one-year Bachelor of Library Science program and to re-

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place it with a new two-year program leading to the degree of Master of Library Science beginning September, 1970.

The change to the two-year M.L.S. program has been hastened by the pressure of technological innovation and by conflicting demands for the education of specialists and generalists. The necessary introduction of new courses, particularly in such fields as automation, documentation, and data processing and the presentation of courses in greater depth were also factors in the decision to change. The two-year program will provide a greater opportunity both

for specialization in depth within library science and for the education of generalists, and each student will be able to design a career program more closely suited to his individual interests, aptitudes and needs.

The Curriculum Committee of the School defines the goal of graduate education for librarianship in these words: "The ultimate goal should be to educate students who are able to think and act upon the issues presented to them as administrators, planners or practitioners. The emphasis of the education should be intellectual and theoretical so that librarians can think creatively about

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whatever area of librarianship they may be concerned with. Because of the continual change in the nature of libraries and librarianship it is not possible for library educators to foresee all the needs of the future. Therefore, they should endeavour to educate librarians who can analyse problems and then work out their own solutions. Library education should provide a methodology which will

enable librarians to function effectively in any professional situation."

The new M.L.S. program will consist of core courses and elective courses. The core courses, required of all students, will be concerned with subjects with which every practising librarian must be acquainted regardless of the kind of work in which he engages. The core courses will deal with the social environment and the library, the organization of information, information resources and library collections, library administration and research methods. The elective courses, which will comprise half the program, will be chosen by the student according to his area of specialization. One area of specialization might deal with the study of a broad spectrum of library services and problems; other areas might involve the study of particular functions, subject areas, types of material, types of library and community services, or a combination of these. Within these areas of specialization, the student will be able to concentrate on research and experimental design in his approach as well as on professional practice. The student will be able to relate developments in library science

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to those in other disciplines through courses taken in other graduate departments of the University.

International Accreditation

The University of Toronto School of Library Science is one of 48 accredited graduate library schools in the United States and Canada, the other accredited Canadian schools being located at the universities of British Columbia, McGill, Montréal and Western Ontario. In addition, there are library schools at Alberta, Dalhousie and Ottawa. The standards for accreditation, developed by the Committee on Accreditation of the American Library Association, have been endorsed by the Canadian Library Association. The Standards deal with such matters as organization and administration, financial status, faculty, administrative and non-instructional staff, curriculum, admission requirements, degrees awarded, quarters and equipment, and library facilities and services. Toronto was originally accredited in 1937, was re-accredited in 1956 under the revised standards for accreditation and subsequently has had its accreditation reaffirmed under the present procedure for a continuing annual review of library schools. By virtue of its accreditation, the School is a member of the Association of American Library Schools. The advantages of international accreditation to graduates of accredited Canadian library schools who wish to proceed to doctoral studies or to work in the United States is in knowing beforehand that their Canadian qualifications will be rec-



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Doctoral Program

Although there are doctoral programs in library science at 15 of the accredited library schools in the United States, there is none at the present time in Canada. However, two schools, Toronto and Western Ontario, have developed proposals for doctoral programs for consideration by their respective universities. Discussions have been held between the two schools and with the University of Ottawa Library School in order to explore the possibility of developing inter-university cooperation in graduate instruction on a province-wide basis, particularly at the doctoral level. The development of a doctoral

program will provide students with an opportunity to develop research capability. Graduates of such a program will be able to initiate much needed research studies in librarianship.

Students and Graduates

As one of the long-established library schools offering preparation for work in academic, public, school and special libraries, the School of Library Science attracts students from many countries. The class of 1969 had students from each of the ten provinces, the North West Territories, Finland, Germany, Great Britain, Guyana, Hong Kong, India, Israel, Jamaica, Malaysia, Sweden, Taiwan, Trinidad and the United States. Only eighty percent of the class were women, re-

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flecting the fact that an increasing number of males are being attracted into the library profession.

Since 1937, when the first degree was awarded, the School of Library Science has graduated more than 2300 librarians or more than 45 per cent of all the new librarians graduated in Canada during the period from 1931 to 1969. Toronto graduates are to be found on the faculty of

seven of the eight Canadian library schools and its alumni are in charge of scores of Canadian academic, public, special and school libraries. These include the university libraries at Acadia, Alberta, Bishop's, Montreal, Royal Military College at Kingston, St. Dunstan's, St. Francis Xavier, St. Michael's, Toronto, Trinity, Victoria, Victoria, B.C., and Waterloo Lutheran; public libraries in Halifax, Hamilton, Regina, Saskatoon, Toronto and its five boroughs, and Windsor; and the Library of Parliament, Ottawa. Among its better known graduates are Douglas Fisher, former M.P. and Mrs. Lyn Cook Waddell, author of children's books.

From a relatively unknown institution in 1928 operating with a full-time academic staff of two, a budget of \$10,250, and an enrolment of 32, the School of Library Science had grown by 1970 to a full-time academic staff of 22, an enrolment of nearly 300 and a budget of nearly \$600,000. For the past four decades, it has played a prominent role in education for librarianship in Canada. As a new decade begins, the School plans to intensify its efforts to achieve academic excellence in library education and to meet the professional needs of Canada's 5100 libraries.



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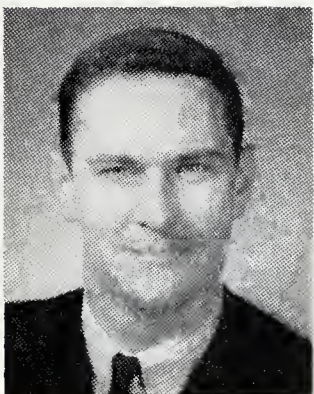
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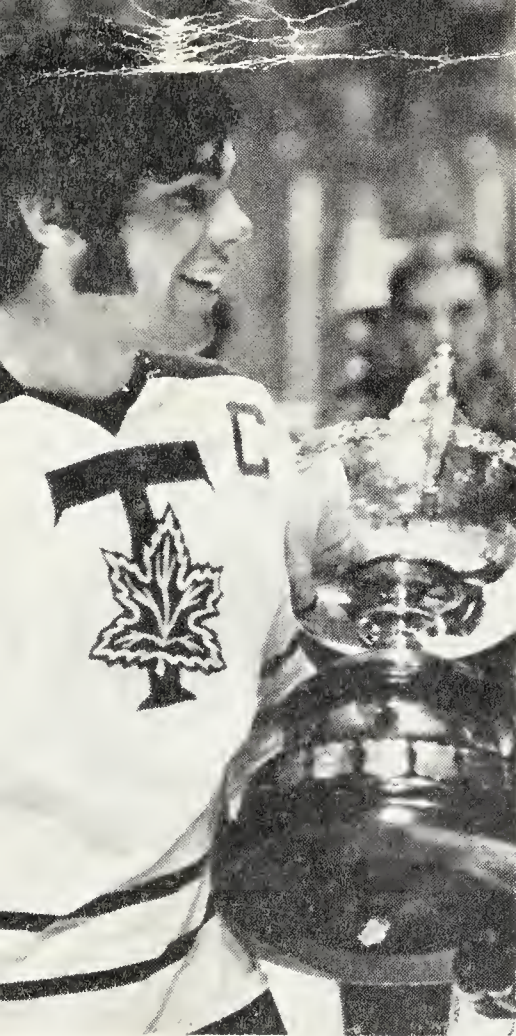


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CANADIAN CHAMPIONS for four of the last five years and Ontario-Quebec champions for 12 of the last 16, University of Toronto Blues have built a hockey dynasty that will take some beating. Brian St. John, 1970 captain, is at *left* and Paul Laurent, 1969 captain, *below* with J. H. Sword, the Executive Vice-President (Academic) and Provost of the University. *See page 3.*

At Charlottetown in March, 14 seconds from the end of his last game for U of T, Paul Laurent scored the goal that won the 1970 Canadian final. This year (as last) the Senior Hockey Team elected him "most deserving player". He is also joint winner (with Theo Van Ryn, a swimmer) of the Biggs Trophy, awarded to the undergraduate who has contributed most to athletics at U of T in terms of leadership, sportsmanship, and performance. Paul Laurent is in Law III.

